The Doctrine of the

CHURCH of *England*,

Concerning the

Lord's-Day, or Sunday-Sabbath,

As it is laid down in the

Liturgy, *Catechism*, and Book of *Homilies*.

VINDICATED

From the Vulgar Errours of Modern Writers, and settled upon the only proper and sure Basis of God's Precept to *Adam*, and Patriarchal Practice.

WHERE

An *Essay* is laid down to prove, that the Patriarchal Sabbath instituted, *Gen.* 2. 3. celebrated by the Patriarchs before the Mosaick Law, and re-inforc'd in the fourth Precept of the Decalogue, was the same day of the Week, *viz. Sunday*, which Christians celebrate in memory of the perfecting of the Creation of the World by the Redemption of Mankind.

Stand ye in the Ways and see, and ask for the old Paths where is the good Way, and walk therein, and ye shall find rest for your Souls. Jer. 6. 16.

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THE PREFACE TO THE Intelligent Readers.

SAd and deplorable (Brethren) have been our Sabbatarian Controversies: For while one Extream pleads, there is no other ground for sanctifying the Lord's-Day, than there is for other Holy-days, to wit, Ecclesiastical Constitution, thinking thereby to oblige Christians to as religious Observation of other Holy-days as of Sunday: They aim at an Impossibility; seeing in many religious Persons

there is imprinted this common Sentiment, That the Lord's-Day ought to be diſcriminated from other Days. And this Principle ſo deeply imprinted, as all Attempts to obliterate, do furbiſh it and make the writing more legible: Yea, the circumjacent Cold of the Devotion of the contrary-minded (as by an *Antiperiſtaſis*) enflames the Zeal of Men ſeriouſly devout, beyond the due Bounds, and puſheth them on to the very Brink, if not into the Gulf of Judaizing in the manner of celebrating the Lord's-Day: And on the other hand, the looſer ſort obſerving, how ſome of thoſe, that with moſt Earneſtneſs preſs the aforeſaid Ground of Eccleſiaſtical Conſtitution, do themſelves obſerve Holy-days, think they have fully diſcharged the Office of good Religious Chriſtians, if they ſanctify the Lord's-Day, as they celebrate other Holy-Days; that is, by reſting from their ordinary Callings, frequenting the Morning-Prayer (to attend Evenſong is a work of Supererogation) and trifling away the remainder in paſs-

paſs-times. Now what hath or can be the iſſue of this, but Ignorance and Prophaneneſs, and an Incouragement to profane Sundays inſtead of ſanctifying other Holy-days? But I love not to be querulous (*motos præſtat componere fluctus*) I would much rather help towards the calming of this boiſterous Sea; in order whereunto I ſhall propound theſe Preliminaries.

1. That the Progreſs of Men's Devotion for Sundays above other Holy-days into Superſtition, ought by all means to be prevented; and the Jewiſh Yoke of the ſtrict Ceremonial Reſt of their Sabbath (as well as their Sabbath-Day it ſelf) ought to be taken off the Necks of the Diſciples; becauſe that Ceremonial Reſt, being a Shadow of good things to come by Chriſt, the retaining of the Shadow is a denying that Chriſt (the Body) is come. And bodily Reſt, as well as bodily Exerciſe, is now under the Goſpel unprofitable, except it be ordinated to ſpiritual.

2. That yet a due Reſpect to the

Lord's-Day ought by all means to be incouraged.

1. Becauſe this ſeems to be the common Notion of ſerious Chriſtians, and that argues it to be an Infuſion from that one Spirit, into which we are all baptized, and by which, as their *Intellectus Agens*, or common Soul, all Chriſt's living Members are animated.

2. Becauſe this is one of the ſureſt Nails, faſtened by the Maſters of Aſſemblies, for the Support of Religion; eſpecially in this Age: For this Principle is that, that not only brings Men to Church to worſhip God and to be inſtructed by him in the Miniſtry of the Goſpel; but alſo obligeth them in Conſcience to do ſomething extraordinary in their Families on the Lord's-Day, towards the educating them in the Nurture and Fear of the Lord, beyond what they think themſelves bound to do on the Week-Days; ſo that if this were an Errour, it would be an happy Errour, as being an occaſion of bringing Men to the Worſhip of God and Knowledg of the Truth.

And

And truly, if I were perſwaded, that the other Opinion (that the Sanctification of the Lord's-Day hath no other Ground than Eccleſiaſtical Conſtitution) were a Truth; I ſhould think it a Truth not neceſſary to be publiſhed. For if Men did not apply themſelves to the Service of God, and promoting the Intereſt of their Souls, with more Serioufneſs of Devotion on the Lord's-Day, than it is poſſible to perſwade them to, in keeping other Holidays (the common Practice of moſt, and the Principles of the more Religious conſidered) *Ceres* and *Bacchus* would have more Service from Chriſtians, than the only true God. For how, I pray, are our very chief Holy-days celebrated (ſuch as *Chriſtmas*, *Eaſter*, *Pentecoſt*) Sunday excepted, but by Carding, Dancing, Revelling, Whitſun-Ales, *&c*? If God therefore had not better Sacrifices offered to him, and Men's Souls better Suſtenance adminiſtred to them on the Lord's-Day, Men would rob God of his Honour, and ſtarve their own Souls.

3. The first Errour in the Digestion of Men's Thoughts touching this Controversy, is the common Hypothesis of all modern *Litigants*, to wit, That the Lord's-Day comes in as a Successour in the room of Saturday: Upon which sandy Ground it is not so easy to lay any solid Foundation for sanctifying the Lord's-Day. For if that Day which God, by his Example and Precept, first sanctified for the weekly Sabbath be Saturday; that Day cannot be unsanctified, and another adopted in its room, but by an Equal if not a Superiour Authority to that which consecrated Saturday. Now a Superiour Authority to the Example and Precept of God cannot be imagined: And that which is alledged by either Party, for the unsanctifying Saturday, falls far short of Equality to it. For what argumentative Force can there be in Christ's rising; his appearing to his Apostles; the Apostles assembling on Sundays for the sanctifying that Day; comparable to the expres Command of God for sanctifying Saturday; much

much leſs can the Conſtitution of the Church counter-ballance it. Briefly, they proclaim Sunday, an uſurping Intruder into the Priviledges of Saturday, rather than its legal Succeſſour, who advance it into the Poſſeſſion of Saturday's Crown (to be the weekly Holy-day) upon no better claim than can poſſibly be deduc'd for it, while they make it a younger Brother.

4. This Errour in the firſt Digeſtion being incurable, muſt either be removed out of the way of Men's Thoughts, when they are pitching them upon this Argument, or they will be ever learning, and yet never come to the Knowledg of the true Ground, for the ſanctifying of the Lord's-Day; but will endleſly draw the Saw of Contention both ways. That the aboveſaid Errour therefore may be obviated, I have laid down this contrary *Hypotheſis*, viz. *That Sunday-Sabbath is elder Brother to Saturday-Sabbath:* That being aſſigned for the weekly Sabbath at the beginning by God's Precept to *Adam*, and in him to his whole

whole Posterity to the end of the World; and therefore extending to all Ages, and all Mankind: And this being assigned to the Jews only for that short time, wherein the Law-giver was pleased to dispense with that Nation, as to this Law given to all Nations, and that for Reasons sufficiently palpable.

5. This *Hypothesis* enervates the Arguments brought against the Divine Institution of the Lord's-Day, and furnisheth Conscience with a solid ground, of bearing a due religious Respect to it, without danger of Judaizing in the manner of the Celebration thereof.

1. To instance in their *Herculean* Argument, drawn from the Gloss they put upon that Text, *Gen.* 2. 3. as being spoke by *Moses* by way of Anticipation. If that Day that God rested on, was not Saturday but Sunday, his sanctifying the Day he rested on, could not have respect to the after-Institution of another Day; for what Consequence can be in this, [because God at

at first rested on Sunday, therefore he appointed *Moses* above two thousand Years after the Creation, to command Saturday to be sanctified] comparable to what is in this [because God rested on Sunday (the Seventh Day in the order of the Creation) he therefore blessed it and sanctified it; that is, separated it by his Precept to *Adam*, to be the weekly Sabbath.] Indeed the dream of a *Prolepsis* in this Text, chargeth *Moses* with most gross Equivocation in the use of these words, [*and God blessed*;] except we fancy an Anticipation in those other Places of his Text, where these words occur, as *Gen.* 1. 22. where, speaking of Fish and Fowl, he saith, [*And God blessed them, saying, be fruitful and multiply:*] and *vers.* 28. speaking of *Adam* and *Eve*, he saith, [*And God blessed them, saying, be fruitful and multiply.*]

2. That this *Hypothesis* yields a solid Ground, for the conscientious observing the Lord's-Day (so as there needs not any new Constitution be made by Christ or his Apostles for the observing

ving of it) is manifeſt of it ſelf. For if Sunday be the Day that God ſeparated at firſt, to be the weekly Sabbath to the Patriarchs, and was accordingly celebrated by them, before the giving of the Law by *Moſes*; the ſtanding part of the Fourth Command, obliging all Mankind, muſt neceſſarily refer to that; (and that there is a ſtanding part of that Precept, for the Breach whereof we are taught to ſay, [*Lord have Mercy upon us*;] and for the better obſerving whereof we are taught to pray [*Incline our Hearts to keep this Law*] is the declared Judgment of our Church). And then the Temporary and Ceremonial Part (both as to the Day and Mode of keeping it) peculiar to the Jews, being part of thoſe carnal Ordinances, that were impoſed upon them, until the time of Reformation, (*Heb.*9.10.) vaniſh of themſelves; as being antiquated by Chriſt's Croſs, and give way to the Antient Patriarchal Sabbath. And here now our Saviour's Riſing from the Dead, his frequent Appearing to his Diſciples on Sunday,

Sunday, the Practice of the Apoſtles and Primitive Church, come in ſeaſonably with their Auxiliary Force, to ſtrengthen my *Hypotheſis*, and to ſupport the Divine Inſtitution of the Lord's-Day. For though, as to the firſt Conſecration thereof, theſe Examples ſignify nothing, nor are able to ſtand upon that old Ground, againſt the joynt Aſſaults of God's expreſs Precept and Example for ſanctifying Saturday: Yet upon the Ground that I have laid, they are ſubſtantial and ſtrenuous Seconds, to prove the Reſtauration of the antient Patriarchal Sunday-Sabbath, by the Antiquation of the Jewiſh Ceremonial Saturday-Sabbath; though they are not of Authority, to appoint a new Lord's-Day, yet they are ſafe Guides, to point us to that old Patriarchal Lord's-Day, whereon the Lord reſted, and therefore commanded the Patriarchal Church-Catholick to ſanctify it, as their weekly Sabbath; in Conformity to, and in Communion with which Church, extending to all Places and

Ages

Ages; Our Saviour, after the rending of the Vail, roſe upon that Day, and upon that Day celebrated religious weekly Aſſemblies with his Apoſtles, and taught them to do the like, during thoſe forty Days wherein he convers'd with them, betwixt his Reſurrection and Aſcenſion, ſpeaking to them of the things appertaining to the Kingdom of God.

3. Laſtly, this ſecures us from falling into Jewiſh Superſtition, in the manner of celebrating our Chriſtian Sabbath; for with the Jewiſh Day, the Jewiſh manner of keeping that Day vaniſheth: So that the Chriſtian Church is not obliged to ſanctify the Lord's-Day, in thoſe ſtrict Formalities of bodily Reſt, and other carnal Obſervances impoſed upon the Jews; but in the more generous and man-becoming Exerciſes, of contemplating the Glory of God in the Creation, compleated by the new Creation of believing, acquieſcing and triumphing in God through Chriſt; of attending on Goſpel-Ordinances publick, private and ſecret; of viſiting

viſiting the Sick; relieving the Indigent; and eating our Bread with Gladneſs of Heart, on that day above others; that being the Chriſtian weekly Feſtival, and the Day which God hath made for us, to be glad and rejoyce in; neither need we macerate our ſelves with ſtudying when to begin, when to end the Chriſtian Sabbath, at Even, Midnight, or Morning: For he who (having ſet his Secular Affairs in ſuch order, as they give no Interruption to his Sunday-Devotion) goes to bed with God on Saturday-Night, and riſeth with God on Sunday-Morning, and ſpends the Day in ſuch like Exerciſes as have been mentioned; may, after he has commended himſelf (and his Family if he have one) to God, go to his Reſt on Sunday Night (without danger of prophaning the Sabbath) at his uſual time. Briefly, the uſefulneſs of this *Hypotheſis* is ſo great and apparent, both as to putting an end to all Strife, even amongſt the moſt Litigious, and ſetling inward Peace in the truly Conſcien-

cious

cious; as I was ſomething jealous, leſt the proſpect thereof might make the Arguments I bring for proof of the *Hypotheſis*, ſeem to have more weight, than indeed they have; till I had communicated my Papers to ſeveral Perſons of more quick Underſtanding in the fear of the Lord, with this humble Requeſt, That they would weigh their Contents in the Ballance of their impartial Judgments, which, I heartily thank them, they did, and thereby gave me occaſion to rectify ſome Paſſages, and Encouragement to commit this Tract, as it now ſtands corrected, to publick view. If it ſhall pleaſe the divine Goodneſs, to make uſe of ſo mean a Perſon as my ſelf, towards the ſetling the Conſciences of Chriſtians upon a ſafe Ground, and the binding up of thoſe Wounds, which the Church hath received, in the Houſe of her Friends, (as the poor tattard Captive *Democedes* cured *Darius*, after that the *Egyptian* Phyſicians had, for ſeven Days and Nights, by violent handling of his diſ-joynted Foot, kept him without Sleep) Let God have

have the Praiſe, who chooſeth the *weak and fooliſh things of this World, to confound the mighty and wiſe.* And let him have your Prayers (Chriſtian Reader) whoſe utmoſt Deſign and Ambition is to be ſerviceable in promoting the Eternal Intereſt of Souls, and the Peace of the Church.

Your Servant

in our Common Lord,

J. S.

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THE

THE Patriarchal Sabbath.

CHAP. I. Sect. I.

The Patriarchal Sabbath, *Inſtituted* Gen. 2. 3. *Celebrated by the* Patriarchs *before the* Moſaick-Law, *and Reinforc'd by the fourth Precept of the* Decalogue, *was the ſame Day of the Week (viz.* Sunday) *that the Chriſtian Church celebrates in Memory of the Creation of the World, and Redemption of Mankind.*

FOR the Illuſtration and Proof of this Aſſertion it will be requiſite that Proof be made of theſe Particulars.

1. The *Patriarchs* had ſolemn ſtated *Aſſemblies* for *Publick Worſhip.*

2. They had ſolemn Set *Times* for the Adminiſtration of *Religious Worſhip* in thoſe *Aſſemblies*.

3. Theſe Set and Appointed *Times* were *Weekly Sabbaths*.

4. Theſe *Weekly Sabbaths* were *Sundays*.

5. The *New-Creature*, *Man*, Reſtored by *Faith* in the *Promiſed Seed*, was that perfect Finiſhing of the *Creation*, that made all *very Good*, and that from which God *ſmelt* ſo *ſweet a Savour* of *Reſt* on the *Seventh Day*, as therefore to bleſs it.

6. The *Moſaical Saturday Sabbath* being the *Sixth Day* in order of the *Creation*, was inſtituted upon other grounds than that mentioned in the *Decalogue*, and having no footing in the *Fourth Precept*, but in the *Ceremonial Law*, was to expire at Chriſts Death, and give place to the *Patriarchal*.

CHAP.

CHAP. I.

That the Patriarchal Church *had Solemn Stated* Aſſemblies *for Publick Worſhip, is manifeſt from their having* Stated Places, Seperate Perſons, *and* Maintenance, *in order to the Adminiſtration of ſuch* Worſhip.

SECT. I.

THat they had *Sacred Places* known by the name of the *Houſes of God*, the *Preſence of God*, &c. is plain from *Gen.* 28. 17, 22. *This is none other but the Houſe of God*: meaning the place of the *Altar* which his Grandfather *Abraham* had Erected at his firſt arrival in *Canaan*, where his and *Lot*'s Families uſed to call upon the Name of the Lord, *Gen.* 12. 8. *And he removed thence unto a Mountain on the Eaſt of* Bethel, *and Pitched his Tents, having* Bethel

on the West, and Hai *on the East : and there he builded an* Altar *unto the Lord, and called upon the Name of the Lord.* And Chap. 13. 3. *And he went on his Journey from the South, even to* Bethel, *unto the Place where his Tent had been at the beginning, between* Bethel *and* Hai, *unto the place of the* Altar *which he had made there at the first : and there* Abraham *called upon the Name of the Lord.* In both these Texts the Place appears to be the very same where *Jacob* had the Visions of God, to wit, *Bethel*, betwixt *Ai* and *Bethel*, (that is) the House of God betwixt the City *Ai* and the City *Luz* : for so was that City called at the first (*Gen.* 28. 19.) and afterwards, *Bethel*, from the House of God adjacent : as the Towns *Kirby Kendal*, *Kirby Lunsdal*, *Kirby Steven*, have their Names from the Churches there built. Now that *Abraham* solemnized Publick Divine Worship here, *ut Familiam suam in Pietate instrueret*, that he might edifie his Family in Piety (to use the words of *Batablus*) may be rationally concluded

cluded from hence, that he did not only Pray there (as our *Engliſh* Tranſlation ſeems to limit it) but alſo Preach, or call to the Audience in the Name of the Lord; for both the *Heb.* and *Septuag.* lead to that ſenſe, *Vocavit in Nomine Domini*, he Called or Preach't in the Name of the Lord: that is, he profeſt the true Worſhip of God. (So *Maluenda*) *Prædicavit de Nomine Jehovæ*; he Preach't of the Name of God. (So *Piſcator* and *Ainſworth* (*Charah Clamare*, to call to God, is to Pray: to call to Men, is to Preach, ſaith *Ainſworth*: and from *Charah* ſeems to be derived κηρυσσειν, to Preach or Proclaim. Hence *Jacob* promiſed, that at his return, that ſhould be to him the Houſe of God; that is, there he would worſhip God, as the *Cald. Paraphraſe*, and *Ainſworth* explain that Text. Briefly, how could *Jacob* ſo readily have hit upon this name [*Houſe of God*] if there had not been ſuch things in being, as *Houſes of God*. It is further obſervable here, as *Ainſworth* notes, that ſuch ſeparate Places were ſtiled [*the Preſence of God*] and

that it was from the Preſence of God in this ſenſe, that *Cain* was *thruſt*: and *Satan went out*, Job. 2.

SECT. II.

That the *Patriarchal Church* had *Publick Miniſters* ſeparated by calling to officiate in theſe *Publick Places* dedicated to *Divine Worſhip*, with publick allowance of *Tithes* for their Maintenance, is manifeſt;

1. From *Abraham*'s paying *Tithes* to *Melchiſedeck* the *Prieſt* of the *High God*, who bleſſed him, *Gen.* 14. 18.

2. From *Jacob*'s Vow to give God, at his return, the *Tenth* of all that God ſhould give him (*Gen.* 28. 22.) for he was *Prieſt* himſelf to his own Family, and therefore muſt have been both the *Paymaſter* and *Receiver* of the *Vowed Tithes* (and what would this have been but a plain mocking of God under a ſplendid ſhew of Devotion) except he had in his Eye an order of *Prieſts* of the *High God* to pay them unto, whoſe *Office* it was to *Serve at the*

the Altar, and whoſe *Priviledge* it was to *live* of the *Altar*. That is a wild conceit of *Oleaſter*, that he either meant to conſume the *Tithes* in *Sacrifice*, or that his Poſterity ſhould pay them to the *Prieſts* in the time of the *Law*. This laſt is ridiculous, for how could *Jacob*'s Poſterity (ſo many Generations after) pay the *Tithe* of what God had bleſt *Jacob* with: and the firſt is not much better; for the diſtinction of *Beaſt* and *Fowl* into *Clean* and *Unclean*, could have no other ground before the *Flood* (ſeeing all were prohibited as to Man's Eating, till after the *Flood*) but God's commanding ſome kinds of them to be offered in *Sacrifice*, and prohibiting other kinds: which declaration of God's Will was ſo manifeſt to the *Patriarchs* before the *Flood*, as *Noah* knew every particular kind, both of *Clean* and *Unclean*, and therefore took to him into the *Ark*, of the *Clean* by *Sevens*, of the *Unclean* by *Pairs* (Gen. 7. 2.) and *Sacrificed* of every *Clean Beaſt* and *Clean Fowl* at his coming out of the

Ark (Chap. 8. 20.) It had been therefore an abomination to God for *Jacob* to have offered the *Unclean* in Sacrifice. Now it is apparent that God gave him *Unclean* as well as *Clean*: if he himself hath given a true Inventory of his Goods: for he not only sends his Brother *Esau* word, that he had *Asses*, but sends him a Present of twenty *She-Asses* (Gen. 32. 5, 15.) And Chap. 30. 42. we find *Camels* and *Asses* that God had blessed him with: yea, that in his whole Flock he had not one that he would own for his, but confest it stollen from *Laban*, that was not spotted and speckled, *&c.* Gen. 30. 33. [*Every one that is not speckled and spotted among the* Goats, *and brown among the* Sheep, *shall be accounted stollen with me.*] The *Tithe* of these being all *Unclean*, *Jacob* could not offer in *Sacrifice*: it remains therefore that he paid them to the *Priests* of the High God. And such *Priests* could not be wanting in the time of *Jacob*; for we find them in being many hundreds of years after, and yet before the giving

of

of the Law ; witneſs *Jethro*, *Moſes*'s Father in Law, who was *Prieſt* of *Midian* (Exod. 3. 1.) and a *Prieſt of the High God, to whom he offered a Burnt-Offering* and *Sacrifices, inviting* Aaron *and the Elders to eat Bread with him before the Lord*, Exod. 18. 12. Where, *before the Lord*, can ſignifie nothing elſe, but *in the Place appointed for Divine Worſhip* : *Moſes* being now incamp't at the *Mount of God*, ſo called from the *Houſe of God*, there Erected for the *Worſhip of God*, the *Tabernacle* not being yet Built.

3. That the *Patriarchal Church* had ſuch *Prieſts* who had *Publick Maintenance*, may be alſo proved from *Gen.* 47. 22. *The Prieſts Lands were not ſold in the Famine ; but they had Portions allowed them out of the Kings Store-houſes. Potiphara*, *Joſeph*'s Father in Law, was one of thoſe *Prieſts*, and had for his Province, *On*, that is, *Heliopolis* (Gen. 41. 45. and was probably a Worſhipper of the True God, ſeeing it is hard to conceive that ſo Religious a Man as *Joſeph* would have married his Daughter,

Daughter if he had been an *Idolater*; conſidering how dear ſuch unequal Matches of the Sons of God to the Daughters of Men had coſt the *Old World*: (which *Joſeph* could not be ignorant of) and how careful his Great Grandfather *Abraham*, and Grandfather *Iſaac* were to provide Wives for their Sons out of Religious Families. Yea, if *Joſeph* was the *Egyptian Ox*, their moſt Antient and Chief *Deity*, as the moſt Learned conceive: *Egypt* was not ſo overwhelmed with *Idolatry* at this time, but that there might be many *Prieſts* and *Servants* of the True God therein. For that *Pharaoh* who took *Sarah* into his Houſe, ſeems to have had a Religious Senſe of the True God, by his Expoſtulating with *Abraham* (Gen. 12. 18.) And which is moſt ſtrange, *Abimelech* King of *Gerar*, the *Metropolis* of *Paleſtine*, in the Tribe of *Simeon*, in the very heart of thoſe ſeven Nations whoſe Sins were ripe ſo long before others, ſeems in his Diſcourſe with *Abraham* touching *Sarah*, to give great

great proof of the Uprightneſs of his heart towards God, and did underſtand the benefit of Interceſſion made for him by the Prayer of a Prophet, for otherwiſe God would not have urged him by that argument to reſtore *Sarah* to *Abraham*. Now how could he have underſtood that, if the diſtinction of Prophets by Calling, and the Cuſtome of Perſons ſeparate by Calling, to put up Prayers for the People, had not been in uſe in his Kingdom, which he therefore ſtiles a *Righteous Nation*, becauſe the Fear of God (that is, the True Worſhip of God, ſaith *Grotius*) *was there, contrary to* Abraham's *uncharitable and raſh Cenſure* (Gen. 20. 9, 10.) Nay from this inſtance of the King of *Gerar* and his People, it is more than probable, that the King of *Egypt* forementioned, and his People were at that time the Worſhippers of the True God. And though perhaps part of the *Ægyptian Prieſts* were in that degenerate Age imployed in the Service of *Idols*, yet the Inſtitution of the Calling it ſelf, and

and the *Publick Maintenance* annex'd thereto, was truly *Patriarchal*, as appears,

4*thly*. From *Cain* and *Abel* bringing their *Oblations* (Gen. 4. 3.) *And it came to pass, that in process of time* Cain *brought of the fruit of the ground, an Offering unto the Lord*, &c. Where I note,

1. That they brought their *Oblations* to *Adam*, who was *Priest*, that he might offer them to God, as the *Hebrew Doctors* teach, (saith *P. Fagius.*) And the Text makes for this: for it is not said that they themselves offered them, but that *they brought them to be offered to the Lord*; that is, by the hands of *Adam*, the *Priest* of the Lord.

2. That they brought them to the Place appointed for *Prayer*, as *Aben Ezra* observes, from whence it may be infer'd, that they met together to worship God in a Place destined thereunto, and that there were always *Solemn Meetings* of Pious Men for the Worship of God; and from *Cain*'s not having

having that due reverence to this *Sacred Aſſembly* which he ought to have had, the *Hebrew Doctors* conclude, *That he who has not a due regard to Church-Aſſemblies, ſhall have no part in the Age to come*, (P. Fagius.) And that thoſe *Oblations* of *Cain* and *Abel* were offer'd in a *Publick Aſſembly*, is apparent from the dejection of *Cain*'s Countenance upon Gods rejecting his *Offering* : for if God had declared his acceptance of *Abel*'s *Offering* before *Cain*'s, only in private to his own Conſcience, what offence could *Cain* have taken thereat ? Nay, if God by ſome viſible token of his diſpleaſure, had not ſhamed him before the *Aſſembly*, he would have been no more affected with a private Check, then he was with that which God gave him afterwards, notwithſtanding which he ſlew his Brother : beſides, the Apoſtle's Expreſſion is a confirmation of this, *Heb.* 11. 4. [μαρτυρουντος θεου] God teſtifying of his Gift ; for to what purpoſe is giving his Teſtimony, if it be not in publick. Hereunto aſſent the

moſt

moſt Judicious Divines, who conceive that God gave open Teſtimony of his acceptance of *Abel*'s Offering, by conſuming it with *Fire* ſent down from Heaven; ſo *Fagius*, *Lyra*, &c. ſo almoſt all the Fathers, ſays *Mede*, *Turinus*, &c. and *Ainſworth* obſerves, that it was uſual for God to declare his acceptance of Mens *Offerings*, or rejecting of them; the firſt, by ſending Fire from Heaven to conſume them to aſhes; the other by leaving the *Sacrifice* untouch't. We have Inſtances of the firſt, *Levit.* 9. 24. when *Aaron* made the firſt *Oblation.* 1 *Chron.* 21. 26. when *David* Sacrificed on the *Threſhing-Floor* of *Ornon.* 2 *Chron.* 7. 1. when *Solomon* Dedicated the *Temple.* And of both, 1 *Kings* 18. in the Conteſt betwixt Gods *Prophets* and *Baals.* And in this Caſe of *Cain* and *Abel*; where *Cain*'s Sacrifice was not toucht by that Fire that conſumed *Abel*'s: See *Mede*, *Turinus*, &c. See *Viccars* his *Decupla*, Pſal. 20. 4. Nay, ſome *Hebrew Doctors*, ſaith *Fagius*, tells us, *that in that Fire falling from Heaven*,

Heaven, and conſuming thoſe Sacrifices that God accepted, there was the appearance of the Face of a Lion, God thereby ſignifying that Mens Perſons and Oblations are acceptable to Him only through Chriſt, *that Lion of the Tribe of* Judah. (*See* Fagius.)

3. The third Obſervation I make from this *Text*, is, That *Cain* and *Abel* had Families and Subſtance diſtinct from *Adam*'s; for *Abel* is commended for bringing the *Firſtlings* and *Fat* of the *Flock*; but it would have been no thanks to him to have cut large ſhives out of his Fathers Loaf. Which is another argument that this was a *Publick Church-Aſſembly*, conſiſting of many Families.

4. The fourth and laſt *Note* I make upon this *Text*, is this: Seeing *Cain*'s *Oblation* was not conſumed by Fire, which way could it be diſpoſed of, but to the uſe of the *Prieſt* that officiated. For it having been once dedicated to God, could not be alienated, without *Sacriledge*; and therefore muſt fall to the Portion of him that ſerved at the *Altar*,

Altar, that he might live of the *Altar*; having nothing elſe of the *Altar* to live upon, but the Remainder of *Oblations* of the Fruit of the Ground. Seeing all *Oblations* of *Beaſts* and *Fowl* were whole *Burnt-Offerings* : (and therefore by the way, it is a vain Queſtion to ask, *what became of the Remainder of ſuch Sacrifices*) and ſeeing alſo that Man was then confin'd to the Fruit of the Ground for his Food. To conclude, we ſee the *Patriarchs* had ſtated Publick *Religious Aſſemblies*, Celebrated in Stated Places, ſeparate to that uſe, and guided by Perſons ſeparate by *Special Calling* to that Work, and maintained by *Tithes*, *Oblations*, &c. Now it is againſt all Reaſon, to think that the *Faithful* paid *Tithes* to their *Prieſts* upon any other account than that of their *Sowing Spirituals* in the *Aſſemblies* of the *Faithful*, whoſe *Temporals* they *reaped*.

CHAP.

CHAP. II.

The Patriarchs *had Solemn Set Times for theſe Publick Miniſters to Officiate in thoſe Publick Aſſemblies.*

THough this be ſufficiently evident from the *Premiſes*; for it is not conceivable how ſuch *Aſſemblies* could meet, if they had not Stated Times when to meet: yet I ſhall offer theſe things for the proof of it.

1. It is agreed on all hands, that *Ketz*, the word uſed (*Gen.*4.3.)[*At the end of Days*] ſignifies a preciſe, fixt, and certain end. Whereupon ſaith *Paul Fagius*, *I am altogether pleaſed with this Opinion, that this Text be underſtood to ſpeak of a Certain and Stated Time of Divine Worſhip.* The Learned indeed diſpute what *ſtated Time* is here meant, *Annual*, *Monthly*, or *Weekly*; but that a *Stated Time* for *Religious Aſſemblies* is

here meant, is, I think, consented to by all, at least, by *Silence.*

2*dly.* Gen. 1. 14. *God Created the two great* Luminaries *to be* [Lemognadim] *for Appointed Seasons of* Holy Assemblies : *ad Statas Solemnitates* : Let them be for stated Solemnities, that being the proper signification of the *Hebrew* word, in the Opinion of some *Hebrew Doctors*, who therefore put this sense upon, *Psal.* 104. 19. [*He hath appointed the* Moon *for certain Seasons*] this is meant of the *New-Moon* and *Festivals*, by some of our *Doctors*, saith *Aben Ezra*, in *Psal.* 104. 19. And the Learned and Judicious *Mede* (reflecting upon this word in both the *Texts* of *Gen.* and *Psalms*) observeth that *Festivals* are pointed out by Course of the *Moon. Certum est pleraque Festorum ad Lunæ motum descripta fuisse.* As *New-Moons*, the *Passover*, *Pentecost*, *Feast of Tabernacles.* And as the *Moveable Feasts* attend the motion of the *Moon*, so the *Immoveable* follow the Course of the *Sun.* It will be replyed, perhaps, that *Moses*

Moſes wrote this by Anticipation, and that his meaning is, that after the giving of the Law, theſe great *Luminaries* ſhould be for pointing out *Solemn Seaſons*. But that in the Interval of above two thouſand years, they ſhould ſerve only to direct men to the proper ſeaſons for *Planting*, *Plowing*, *Sowing*, *Reaping*, *Cutting of Timber*, &c. as it is abſurd of it ſelf, ſo it will be made appear to be falſe in our handling the next General Head.

CHAP. III.

Theſe Set and Appointed Patriarchal Times *for* Publick Worſhip, *were Weekly.*

SECT. I.

FOr the Proof of this, let it be obſerved,

1. That the Computation of Time by *Weeks*, is common to all Ages, for it was in uſe in the *Patriarchal*

chal Age, long before *Moſes*, as is manifeſt from that Speech of *Laban* to *Jacob*, Gen. 29.27. [*Fulfil now her week*] Some Learned Men, to evade that Mortal Stroak which this *Text* giveth the *Prolepſis*, are pleaſed to ſay, that by *Week* is here meant *Seven Years*, which *Jacob* was to ſerve after his Marriage to *Leah*, before he had *Rachel* given to him for Wife: and that the Interpretation of a *Seven days Nuptial Feaſt*, was invented by later *Jews*, and is a manifeſt Violation of the *Text*, and Contradictory in it ſelf. I ſhall therefore in vindication of that ſenſe of this *Text* that I give (to wit, that by *her Week*, is meant the ſeven days of *Leah's Nuptial Feaſt*) offer theſe things to Conſideration.

1. [Fulfil her *Week*, and we will give thee *this* alſo] Here *her* and *this* are contra-diſtinguiſh't. And by *this* is meant *Rachel*, as is manifeſt of it ſelf; and therefore by *her*, muſt be meant *Leah*; and by *her Week*, *Leah's* Week. Which can be nothing elſe but her *Nuptial Feaſt* of ſeven days:

for

for *Jacob* never ſerved ſeven years for *Leah*. Nay, he would not have ſerved ſeven days for her, if it had not been for the love he bare to *Rachel*.

2. [And *Jacob* did ſo: he fulfilled her *Week*; and he gave him *Rachel* alſo to Wife] This anſwers exactly to *Laban*'s Propoſal: ſo that *her Week*, both here and there, is *Leah*'s *Week*: and, the *this alſo*, there, is *Rachel alſo*, here. The meaning therefore of *Laban*'s Propoſal, can be no other but this, *Fulfil her Week*; that is, the ſeven days of *Leah*'s *Nuptial Feaſt*: *Do not diſturb the Marriage Feaſt by renouncing* Leah, *and we will give thee* Rachel *alſo at the end of the ſeven Nuptial days, upon condition that thou ſhalt ſerve me yet other ſeven Years; for ſeeing I have cheated thee of thy Wages for one ſeven Years, I cannot think thee ſo great a fool, as to truſt me for one ſeven Years more: and therefore conſummate thy Marriage with* Leah *by a voluntary lying with her the remaining Nights of the* Marriage Feſtival *(for it was againſt thy Will that thou lay with her this Night) And I*

will cast Rachel *into thy Arms, and thou shalt have thy Wages in hand, before thou begin thy service of other seven Years.*

3. They that are for this Interpretation, are the Cream of *Criticks*, who, for Illustration, alledge that Parallel Text, *Judg.* 14. 12, 15, 17. concerning *Sampson*'s *Nuptial Feast* of seven days, as the Custom of those *Eastern Countries*. See *Munster*, *Vatablus*, *Grotius*, *Lyra*, *Estius*, *Junius* and *Trem.* *Syriach*, *Aben Ezra*, *David Kimhi*, *Jerome Ainsworth*, *Cornel. a Lapide*, *Bonfrerius*, *Malvenda*, *Menochus*, and *Paul Fagius* in his *Collation* of *Translations*. But the reasons they bring against the other Interpretation, sway more with me, than the authority of their great Names; from the rest I shall Cull this one of *Tirinus* and *Ainsworth*, Viz. 'That it is utterly inconsistant with 'Scripture Chronologie. For *Jacob* 'lived only twenty years with *Laban* '(Gen. 31.41.) The first seven where-'of he served before he Married *Leah*, 'and if he had served other seven be-'fore he Married *Rachel*, the six re-'maining

maining years would prove too ſhort 'a ſpace of time for the Conception, 'Birth, and Suckling of the Children 'that were born to him after his Mar-'riage of *Rachel*. For the evincing of this, note,

1. That it was the Cuſtome of *Patriarchal Matrons* to Nurſe their Children. (*Gen.* 21.)

2. That *Reuben*, *Leah*'s Firſt Born, was not conceived till ſome conſiderable time after the Marriage of *Rachel*: for it was in pity of *Leah* that God opened her Womb (*Gen.*29.31.) [*And when the* Lord *ſaw that* Leah *was hated, he opened her Womb, but* Rachel *was Barren*] A Barren Virgin ſounds harſhly in *Phyſicks*; and *Jacob's* loving *Rachel* before he was Married to her, more than his Wife *Leah*, ſounds worſe in Morals.

3. After *Reuben*, *Leah* bears three Sons more, and then ceaſeth Childbearing, while *Bilha*, *Rachel*'s Maid bare *Jacob* two Sons, and while *Zilpa* (after *Bilha* had given over Childbearing) bare two Sons: after all which

which *Leah* bears two Sons and one Daughter: and after that *Rachel* bears *Joseph*, Gen. 30. and is so far gone in Child with *Benjamin* before she left her Father's Country, as in her Journying thence she was *Brought to Bed*, Gen. 30. So that after *Rachel's* Marriage, *Jacob* had twelve Children born unto him at single Births, and in several years; for the Bearing and Suckling whereof, thirteen years space is little enough. The *Week* therefore that *Jacob* fulfil'd, before *Laban* gave him *Rachel* to Wife, and he went in unto her (which was the Consummation of Marriage) cannot, without manifest Contradiction of Scripture, be expounded a *Week of Years*, but of *Days*; and that *Week of Days* can be no other than the seven Days of *Leah's Nuptial Feast*: and this fulfilling of *Leah's* Week, did both sute *Labans* covetous humour, who by this means put off two Daughters with the Expence of one weeks Feasting; and secure *Jacob* from being defrauded of *Rachel*, after other seven Years Service,

vice, as he had been the firſt ſeven years. And laſtly, ſecure *Leah*'s Marriage, whom *Jacob* might have renounced in the Morning, if his lying with her that night in-voluntarily, had not been ſeconded with his voluntary lying with her the ſucceeding Nights of the *Feaſt* : No Evaſion here but the Sanctuary of a *Prolepſis*, *Jacob* got Children by Anticipation.

This argument is ſo cogent, as to make room for theſe ſo many Births. From the Premiſes it is apparent, that the diſtinction of Time by Weeks, was in uſe in the *Patriarchal Age*, long before *Moſes*. see Usher's Letters. 501.

SECT. II.

And as this Computation of time by *Weeks* was common to all Ages, ſo alſo to all Nations ; witneſs the *Tranſcendent Encomiums* given by *Gentiles* to the *Seventh Day*. Heſiod. ſtiling it, ἱερὸν ἡμέρα *the Sacred Day* : which Title *Homer* alſo gives to it more than once, and ſaith, that on that day all things

things were perfected: With whom concurs *Linus*, affirming that [*On the* Seventh Day *all things were brought forth Perfect, that it was the World's Birth-day, the chief of Days, and perfectly good*] as *Gataker* quotes them at large: From whence may be Collected,

1. That it is the only certain Computation of Time wherein all Nations unanimously agree. For though the division of Time into *Months* & *Years*, be universally embraced, yet, about the Compution of both, there have been as many different Practises almost, as Nations; some reckoning to a Month more, some fewer days, some reckoning to a Year more, some fewer Months; as the *Romans* before *Julius Cæsar*, had but ten Months in their Year; and even his emendation of the *Kalendar* was not exact. But for this, see *Scaliger*, *De Emendatione Temporum*.

2. That which I infer from the Premises in the next Place, is this, That the Calculation of Time by Months

Months and Years was of humane Invention, as being perfected by degrees; and though the *Patriarchs* before the *Flood*, in respect of their Longevity, had a very great advantage of observing the Course of *Sun* and *Moon*, yet they attained not to so perfect a knowledge thereof, as to settle and fix an *Astronomical Canon*, but left that to the Industry of future Ages: for otherwise *Noah* would have communicated that *Canon* to his Posterity, and some of them would have kept in memory, and have delivered down by uninterruped Succession, a Tradition so universally advantagious to Mankind.

3. That the Computation of Time by *Weeks* was of divine Institution, as being perfect at first (as all God's Works are, *Deut.* 32.4.) communicated to, and received of the whole Race of Mankind without dispute, or least difference in Practice: till God was pleased to appoint the *Jews* another beginning of *Weeks* (as also of *Years*) than he had instituted at the be-

beginning. Now it is not imaginable how the whole World could thus unanimouſly agree in this diviſion of Time by ſevens of Days, if they had not received it by uninterrupted tradition from the Patriarchs; nor from whence the Patriarchs could derive it but from God's reſting upon, and ſanctifying the *Seventh Day*: Of the ſence of which Text, we cannot poſſibly have a better Interpreter than this univerſal Practice of all Nations,

SECT. III.

Except what the ſacred Text giveth, to which I ſhall now apply my ſelf, and begin with *Gen.* 4. 3. [*and in proceſs of time*] or, as the *Hebrew* hath it, *Milkits Jamim*, [*at the end of Dayes.*] Many Learned men, following the *Hebrew* Doctors, underſtand by *dayes*, *a year of dayes*; others underſtand *by dayes*, *years*. They that by days underſtand a year of dayes, conceive theſe Oblations brought by *Cain* and *Abel*, to have been brought at

at the end of the year, when they had gathered the Fruits of the Earth; that being a time when even the *Gentiles* celebrated the divine Goodneſs by Sacrifices and Praiſes, as *Ainſworth* obſerves out of *Ariſtotle*, *Homer*, *Pliny*, and the twelve Tables. But I muſt crave leave to diſſent, not ſo much upon the account of the authority of judicious Mr. *Gataker*, as of the ſtrength of the reaſon he brings for his Opinion. *At the end of dayes*, (i. e.) ſaith he, that is, on the *Sabbath Day*, which concludes the days of the Week. For no other diſtinction of days had hitherto been mentioned by *Moſes*, than that which comprehends the *Septimane*, Gen. 2. 2, 3. An Argument of more weight, if ſeriouſly conſidered, than it ſeems to have at a tranſitory Glance, for

1. It is very probable, that *Adam* was ſo taken up with the Contemplation of Gods Mercy to him, in Redeeming him by the Blood of the *Promiſed Seed*, that he greatly minded not any other Computation of Time, but that

that which God had appointed him, in Commemoration of his Perfecting the Work of *Creation*, by making *Adam* a New Creature; (of which, more in the Sequel of this Diſcourſe)

2. However, moſt certain it is, that hitherto no Diviſion of Time but that, is mentioned; and if *Moſes* had intended here to expreſs another Computation (as ſuppoſe, that, by Years) Years had as ſoon been ſaid as Days: and afterwards he Computes the Ages of the *Patriarchs* by Years: if ſuch a Computation of Time had been now in uſe, as a Year, why did not *Moſes* mention Years here as well as afterwards.

SECT. IV.

The next Text I urge for Proof of this Branch of my Diſcourſe, is *Job.* 1. 6. and 2.

1. *There was a Day when the Sons of God came to preſent themſelves before the Lord.* And, *Again there was a Day*, &c. Or, the Day came about again

again, when the Sons of God, *&c.* I wonder to find ſo many Learned Men Interpreting [*Sons of God*] in this Text, by [*Angels*] herein following the *Septuagint* [*caterva Angelorum*] But the beſt is, it will not go down with the moſt Judicious of them, without the *Salvo* of a *Proſopopeia*; for when this queſtion is put, *How is this Place according to this Expoſition* [*the Sons of God*, that is, *the Angels*] *to be taken? Literally, or Figuratively?* *Tirinus* indeed anſwers, *Literally*: from the authority of *Athanaſius*, *Salvian*, and *Lactantius*. For *Lactantius*, I think it not ſtrange that he ſhould interpret [*Sons of God*] by [*Angels*] in this Text of *Job*, ſeeing I find him expounding that *Text*, Gen. 6. 2. by *Good Angels*, as being of opinion that the *Good Angels*, who were ſet to guard them, fell in Love with the Daughters of Men. The other Opinion mentioned by *Lyra* and *Eſtius*, were more tolerable than this of *Lactantius*, to wit, *That the Sons of God*, that is, *Damones Incubi, the Unclean*

clean Angels committed with the Daughters of Men: but that it will be hard to find a *Text* where *Devils* are called the *Sons of God*: and yet I am perſwaded, we may as ſoon find a *Text* where that *bad*, as where *good Angels* are ſtiled *the Sons of God* in the *Patriarchal Idiome*; as will be cleared by and by: for though *Tirinus* be for the *Literal* ſenſe of this *Text*, yet the reſt who concur with him in their expounding [*the Sons of God*] to be [*Angels*] will by no means allow that this *Text* be taken *Literally*. Others (ſaith *Emm. Sa*) *accipiunt Parabolice*, interpret it Parabolically. This thing was not done as is here reported, but there is in the words a *Proſopopeia* or *Hypotypoſis*, ſaith *Mariana*, *Hæc non craſſe & ad Literam geſta*. So *Grotius*, *Per Proſopopeian vel* ὑποτύπωσιν *indicat hæc omnia*, &c. So *Scultatus*: the *Divine Providence* is here explained under the Form of *humane Judgments*, So *Cocceius*. And though *Pinda* and *Sanctius* ſay, *That no Inconveniency or Abſurdity is Intail'd upon the Literal Senſe*;

ſenſe. Yet *Mercer* flys to the ſubterfuge of the *Figurative Senſe*, from thoſe Abſurdities that follow from the *Literal*: *Satan* (ſaith he) *cannot properly be ſaid to come into the Preſence of God (for in God's Preſence is Fulneſs of Joy) nor can the good Angels be ſaid properly to preſent themſelves before the Lord, one day rather than another, for they continually are before him, beholding his Face.*

But let them that expound, *the Sons of God*, *Angels*, agree the matter among themſelves how they pleaſe: I demand in the mean time a ſolid reaſon, or but the ſhadow of one; why I muſt be tyed to that *Expoſition* of one *Phraſe*, that renders the whole Context abſurd and unintelligible without the help of a Figure, when I have an Interpretation at hand of that *Phraſe* that renders the whole Sentence, in every Letter of it, every way conſonant to right Reaſon, and the Analogy of Faith, and is not incumbred with any abſurd conſequence: for *Satan* might come into the Preſence of God,

in this Senſe, as he entred into *Judas* while he was celebrating the Paſſover with our Saviour and the reſt of the Apoſtles, *John* 13. 27. And God might diſcourſe with him in this Aſſembly of God's People without diſturbing the Congregation, as well as he diſcours'd with *Moſes* while he ſtood before *Pharaoh*. Divine Revelations may well be communicated to faithful men, even in the preſence of bad men (*Mede* upon *Exo.* 11. 1.) and why may not God as well diſcourſe with Satan in the preſence of good men? Why therefore ſhould we recede from this literal ſence? eſpecially when we have the onely Text beſides this *appertaining* to the *Patriarchal* Age, where the ſame Phraſe occurs intire, without addition or diminution, to warrant me to make that interpretation, from the plain and indubitable ſenſe of that Phraſe in that parallel Text.

To explain my ſelf more particularly; the only Text relating to the *Patriarchal* Age, where this phraſe, *the Sons of God*, occurs intire, is that, *Gen.* 6. 2. *the Sons*

Sons of God saw the Daughters of men that they were fair, and they took them Wives of all that they Chose. I know some of ours are so inamour'd of *Rabbinical Whimsies as to follow the Hebrew Doctors* in their interpreting [*Sons of God*] here to be as Angels. But it's strange how any man not prejudic'd, and in his Right wits, can put that Sense upon the Text; seeing the good Angels neither marry nor are given in Marriage (*Mar.* 12.25.) And though we have stories not altogether improbable, of *Incuby* and *Succuby*, yet a man may look his Eyes out, before he find a text where evil Angels are called, *the Sons of God*. I therefore expect the assent of all pious and sober-minded men to the *common* exposition of these Words, to wit; That by *the Sons of God* were meant the Posterity of *Seth*, the members of the *Patriarchal* Church: And by *Daughters of men*, the female Offspring of *Cain*, the members of that Synagogue of Satan, which he erected after his Apostacy and Departure from God's presence: why then

ſhould not this text in *Job* be ſo interpreted the *Sons of God*, that is the profeſſors of the true Religion, the members of the true Church, *came to preſent themſelves before the Lord*, to tender their Homage, and bring Preſents, the Preſents of themſelves, and Devout Services into the Court of the Lord, into the Lord's Houſe: ſeeing this is exactly after the *Patriarchal* ſtyle, and is not attended with any abſurd conſequence, as that Interpretation (*by Angels*) is, why ſhould we not to chooſe expound one *Patriarchal* Text by another, rather then by Texts relating to aftertimes? The *Jewiſh* Church might, for Reaſons then emerging, give Angels the Title of the Sons of God. It's no new thing, for various Ages to vary Phraſes: But what is that to the *Patriarchal* Churches ſtyle, eſpecially ſeeing that in the *verſe* immediatly preceding, there is mention made of *Job's* Sacrificing for his Sons, of his ſending for them after their Feaſting, and Sanctifying; them that is, ſaith

ſaith *Grotius*, celebrating a Faſt, and praying for them, that the Sacrifices of attonement which he offered for them might be accepted of God. So that we have here, *the Sons of God*, that is,

1. The members of the Church conven'd to preſent themſelves before the Lord with faſting, prayer and oblation of Sacrifics, and all repreſented as *Job's* contiutal Cuſtome. Thus was *Job* accuſtomed to do all thoſe dayes, to wit, after their Feaſtings; Alſo we find here ſtated dayes whereon they preſented themſelves before God, for ה in הלכו, ſupplies the place of a Pronoun demonſtrative, ſaith *Cocceius*. And then immediatly followes [*and there was a day when the Sons of God*]: can this day be any other than one of thoſe dayes forementioned, whereon *Job* conven'd his Sons by Nature (who were alſo God's Sons by Grace) before the Lord: Or this Convention to any other purpoſe then that, *viz.* to *worſhip God*; or they that here came to preſent themſelves

before the Lord any other then they who presented themselves before the Lord on those dayes. He must be obstinate that will not be convinc'd with what has already been offered to Consideration.

SECT. V.

There is indeed one Text in *Job*, where this phrase occurs, with the Addition of one word, where *Angels* seem to be called, *the Sons of God*, Chap. 28. 4. where God thus challengeth *Job. Where wast thou when I laid the foundations of the Earth? Declare if thou hast Understanding, who hath laid the Measures thereof, if thou knowest; or, who hath stretched the line upon it? Whereupon are the Foundations thereof fastned? Or, who laid the Corner-stone thereof? When the Morning-stars sang together, and all the sons of God shouted for Joy?* For the removal of this *Remora*, which at first did very much retard my mind in coming to a positive conclusion; let it be observed,

1. That

1. That a twofold Ground of ſinging and Adoring God is here laid down.

1. His laying the Foundations of the Earth, his laying the Meaſures thereof, his ſtretching the Line upon it.

2. His laying the Corner-ſtone thereof, whereupon its Foundations are faſtned.

3. That it was at the laying of the Foundations of the Earth, *&c.* that the *Morning-ſtars ſang together*; by which Phraſe nothing elſe can be meant, but the Angels. For the Stars in theſe viſible Heavens were not then created: and though thoſe Stars of Light are ſaid to praiſe God; that is meant only of their prayſing him *objectivè*, as occaſioning rational and intellectual creatures to praiſe the Maker of ſuch reſplendent Creatures. But the Angels of Light, thoſe Morning Stars, being created with the Emperial Heaven, though they did not aſſiſt God (as the *Hebrew Doctors* fancied) yet they ſtood by, and looked on the production of each Creature, adoring God's Work-

manſhip therein, and ſounding out their own Joy and his Praiſes at the laying of the Foundations of the Earth.

4. But the chief Corner-Stone upon which the Foundations thereof were faſtned, was neither its *Center*, nor the Waters, nor whatever elſe hath either been fancied to be its Foundation, or comprehended in that notion: but the Foundation of its Foundations, that Stone that bears up all things, which was then laid when Chriſt was tendered to *fallen Adam*, in the Promiſe of the Womans ſeed; which Promiſe our firſt Parents embracing by Faith, were, as Living-Stones, built upon that ſure Corner-Stone, that tried Corner-Stone, *&c.* Names appropriated to Chriſt and him only, through the whole Volume of Gods Book, at the laying whereof (when he was to be exhibited in the Fleſh) *Zech.* 4. 7. it was propheſied there ſhould be Shoutings [*He ſhall lay the Head-Stone thereof with ſhoutings, Grace, Grace unto it*] It was at the laying of this Corner-Stone in the

the Promiſe of the ſeed of the Woman, that the Sons of God ſhouted for Joy. (*i. e.*) in the ſtrict literal Sence, our firſt Parents, now made the Children of God by Adoption. If you *Object*, That here was but one Son of God. I anſwer, both our firſt Parents are comprehended in this Term, *Eve* being reckoned with *Adam*, who was the more worthy *Gender*. Thus *Lucan*, ſpeaking of the Entertainment that *Ptolemy* and *Cleopatra* gave *Cæſar*, ſaith, *Diſcubuere Toris Reges at ſumma Poteſtas Cæſar* : Meaning by *Reges* both the *King* and *Queen* of *Egypt*. This is ſo pat as there needs no further Illuſtration of this Anſwer. But you will ſay, this was a poor All to make a *Chorus*. I anſwer.

1. However theſe two Perſons were all the Adopted Children that God then had.

2. If we take the Natural Son of God into the *Chorus* (who doubtleſs rejoyced with our firſt Parents, as well as with *Jeruſalem*) *Iſa.* 65. 19. How many may we reckon him for?

3. We

3. We may take *Angels* into the *Chorus* without prejudice to our Cauſe, and include them within the Denomination of the Sons of God, conſidered as imbodied in the *Chorus*, with the Adopted Sons of God in propriety of ſpeech. As the whole Church of *Corinth* is denominated *Saints*, from the better part, though that probably was the far leſs part. Or as we call a Bay of Wheat *unthraſhed*, or an Heap of Wheat *unwinnowed*, a Bay or an Heap of Wheat: though there be in the one incomparably more *ſtraw*, in the other more *Chaff*, than *Wheat*. Even ſo Men and Angels making up one Quire, to ſing the praiſes of God, *Redeemer*, at his firſt Appearance in the Promiſe, the whole *Quire* is denominated, from the moſt chief and nobler part, the *Sons of God*. Yet I would not hear be miſunderſtood as if in reſpect of their Natures I prefer'd *Men* before *Angels* (no ſuch arrogance ever entred into my Soul) but only in regard of the Office and Part they bare in this *Doxologie*. Men (for whoſe Salvation Chriſt was mani-

manifeſted in the Promiſe) leading the *Chorus*, and *Angles* condeſcending to follow them as *Miniſtring-Spirits*. Briefly we have here the General Aſſembly of the *Firſt-Born* (though but two) attended with an innumerable Company of Angels, ſhouting to ſee the *Cornor-Stone* laid. And becauſe the *Firſt-Born* are in the Propriety of the *Patriarchal Language*, ſtyled, the *Sons of God*: Therefore the whole Quire is denominated from them, the *Sons of God*. So that we are to ſeek for a *Patriarchal* Text, where Angels, when they are diſtinctly ſpoken of, are ſtiled, the *Sons of God*.

SECT. VI.

For the more manifeſt Proof of this, that the Text, *Gen.* 6. 2. [*The Sons of God ſaw the Daughters of Men, &c.*] is the only text in the whole *Bible* whereby this Text in *Job* ought to be interpreted.

Let us conſider the Proximity of the *Stories*. The firſt begining 120. years

years before the *Flood.* (*Gen.*6.3.) and the latter not much above 100. years after the *Flood*, the *Flood* happening *Anno Mundi*, 1657. and *Phaleg*, in whoſe days the Earth was divided, being born, *Anno Mundi*, 1757, as the learned *Uſher* Computes. Now I humbly conceive *Job* was *contemporary* with *Phaleg*, or not long after him, which I gather, firſt from the length of *Jobs* Age, compared with *Phalegs*, and ground that Collection upon that common obſervation, that the Age of *Arphaxad*, and thoſe after him till *Phaleg*, reached but to the half of the Age of the Fathers before the *Flood*, and the Age of *Phaleg* ſcarce to the half of the years of *the Patriarchs* after the *Flood*, that lived before him: which was the common ſtandard of the Age of *Plalegs* Poſterity, unto *Nahor*, who attained to little more then half of the years of his fore-fathers. Now we may calculate *Job's* Longavity to have exceeded *Phalegs*: If we conſider,

1. That all his Sons were married, and had Familes of their own, before his trial; ſay then he was thirty at birth

birth of his firſt Child, he could not in reaſon but be well towards fifty at birth of his laſt: Conſidering he had them all by one Wife (*Job.* 19. 17.) [intreated my Wife for the Childrens ſake of mine own Bodie] this had been a weak Argument if the Children of his Loins had not been the Children of her Womb: and that ſhe gave them ſuck her ſelfe; and before the laſt of ten could reach to that maturitie as to have a Familie of his own, *Job* muſt be towards fourty more; So that *Job* could be no leſs then ninety at his trial.

2. After his trial the time wherein his Children were born to him, and diſpoſed of to Inheritances, could not be ſo few as fourty.

3. And after this diſpoſal of his Children, at what time he was an hundred and thirty Years old, he lived an hundred and fourty Years, and ſaw his Sons, and Sons Sons, even four Generations. (*Job.* 42. 15, 16.) So that *Job* lived, 270 Years; whereas *Phaleg* lived but, 239. The *Jewes* ſay

ſay God doubled *Job's* Age beyond the time that Men then lived. But *Mercer* hath ſufficiently confuted that Conceit, and proved that God's giving *Job* twice as much as he had before, hath not reſpect either to his own Life, or the number of his Children, but onely to his Poſſeſſions.

2. The Antiquity of *Job* may be inferred from hence, that the Sons of *Joctan* were the Conducters of ſeveral Colonies at what time the Earth was divided. Now *Joctan* was *Phaleg's* Brother, and which of them was the Eldeſt is diſputed, but it is moſt probable to be *Joctan*, becauſe it is ſaid, the Earth was divided, in the dayes of *Phaleg*: So that it ſeems *Joctan's* thirteen Sons were grown to Mans eſtate, and fit to be Captain's of Colonies in the time of *Phaleg*: The youngeſt whereof, *Jobab*, I take to be *Job*. *Scultetus* indeed fancies that *Jobab* (one of *Eſau's* poſteritie) mentioned, *Gen.* 36. 33. to be *Job*: I am glad I have the ſuffrage of ſo learned a man in this particular, that *Jobab* is

Job

Job. But *Sculteſus* was led to this opinion of the later *Jobab* as himſelf confeſſeth, by the Authority of thoſe Learned men, who think *Job* to have been an *Idumean*, becauſe his Country *Uz*, or *Uts*, is ſaid to be the Land of the Daughter of *Edom* (*Lament.* 4. 21.) *Rejoice, O Daughter of Edom, that dwelleſt in the Land of UZ, the Cup alſo ſhall paſs to thee.* I anſwer in this laſt Clauſe, there is a manifeſt Alluſion to *Jer.* 25. 7. *Then took I the Cup at the Lord's hand, and made all the Nations drink it, &c.* But in that Context, *Uz* is clearly diſtinguiſh'd from *Idumæa. verſ.* 20. All the Kings of the Land of *Uz*, and all the Kings of the *Philiſtines*, &c. *Edom*, *Moab*, and *Ammon*. Who ſees not that the Land of *Uz* and of *Edom* are different? the meaning therefore of (*Daughter of Edom that dwelleſt in the Land of Uz*) is this, that a Colony of *Edom*, expelling the old Inhabitants thence, fixt their Habitation in the Land of *Uz*. Now the Arguments whereby I am induced to believe that *Jobab* the youngeſt Son of *Joctan*, is *Job*, are theſe; 1. The

1. The Main Current of the most Judicious Expositers are of Opinion that *Uz*, *Job's* Countrie, was *Arabia Petræa.* Now *Arabia*, saith *Bochartus*, is the Countrie where the Sons of *Joctan* at the division of the Earth, planted themselves. *Mihi Certum est hos Arabie fælicis, intima insedisse*: I am sure, saith he (in his *Phaleg*) that these Colonies sate down in the very heart of *Arabia felix*, for proof hereof he shew's that the *Arabians* say their first Founder was *Joctan*; and produceth Memorials of the names of all his Sons retained in the names of *Arabian* Cities, *Rivers*, *Hills* or *Inhabitants.* That *of Jobab* for Instance, in *Ptolomies*, τωβαρίται, or as *Scultetus* corrects it τωβαβίται. But perhaps *Ptolomi's* Text needs no Correction, seeing that People of *Arabia* might be so called from *Job*, the abbreviation of *Jobab*, and he being the youngest, his Brethren might abbreviate his Name.

2. He is said to dwell in the *East*, which if it be meant *East* from *Judea* it

it can be no other then *Arabia Petrea*, which ſtandeth Eaſt-ward of *Judæa*; whereas *Arabia Felix* ſtandeth full *South*. But ſeeing the *Jewes* did not inhabit *Paleſtine* till above 500 years after *Job*, his Countrie is here ſtyled the *Eaſt*, in reſpect of *Arabia Felix*, which lies *Weſt* of *Arabia Petrea*.

3. According to this Situation of *Uz*, it hath the *Sabeans*, a People of *Arabia Felix*, on one hand, and the *Chaldeans* on the other hand: The one whereof Drove away *Jobs* Oxen and Aſſes, the other his Camels.

4. *Job* was the greateſt of all the men of the *Eaſt* (that is the moſt *Eaſtern* part of *Arabia*, which denotes *Arabia Petrea*) and he being the greateſt there, muſt in reaſon be judged to have been the Captain of the Colonie there ſeated.

5. *Job* or *Jobab* being the youngeſt brother, his elder brethren might more then probablie ſeat themſelves in the Richeſt part of *Arabia*, famous for the plenty of *Gold*, *Frankincenſe*, &c. and he be forc't to ſit down in *Arabia* the

Stony, or perhaps chose that for his seat, as fittest for the breed of Cattel, wherein lay his wealth. The *Arabians*, saith *Aristotle* ---- (Hist. 9. 50.) have some of them 3000 *Camels* apiece; and from them they compute their Wealth (saith *Leo African* Lib. 9.) For when they would express their Riches, they use to say, *He possesseth so many thousand Camels.* And this is another Argument that *Job*'s Country *Uz*, is *Arabia*, where the thirteen Sons of *Joctan* seated their Families.

3. That *Job* lived very early after the *Flood*, is, I think, demonstrable from that Text, *Job* 31.26. *If I beheld the Sun when it shined*, &c. *and my heart hath been secretly enticed, or my Mouth hath kissed my hand, this were an Iniquity to be punished by the Judge.* Whence it appears that *Idolatry* was in *Job*'s time, accounted by the Law of Man, criminal and punishable in the *Humane Court*, which in the Days of *Terah* was set up by a Law, from the Effect whereof *Terah* fled (saith *Josephus*) from his Native Country, *Uz*, of

of the *Caldees*, being condemned to be burnt for refuſing to worſhip the *Sun*. From the Premiſes we collect, that *Job* was the moſt antient Practitioner of the *Patriarchal Religion* after the *Flood*, that we read of (except *Noah*) and lived two hundred years before the death of *Noah*; what then can be more incredible, than that ſo pious a Perſon could ſo ſoon forget what the *Patriarchal Church* before the *Flood* meant by this Phraſe, [*the Sons of God.*]

SECT. VII.

I have weighed all the Arguments produced for the Proof of the contrary opinion, *Viz. That* Job *lived not thus early in the New World as I affirm him to have done.* But there is not one of them worth anſwering, but that drawn from *Job* 36.14. *They dye in Youth, and their Life is amongſt the Unclean* (*the Sodomites*) according to the Marginal reading, *Innuit* his *Sodomites*, ſaith *Grotius*; he means here the *Sodomites* and their Deſtruction:

intimating that *Job*'s Friends had heard of *Sodoms* Deſtruction. , and therefore were younger than *Abraham.* But if it had been *Sodomites* in the Text (as it is not) that would have been no Argument that *Job* had heard of *Sodoms* deſtruction. For *Sodom* migh the infamous for its Uncleanneſs many Ages before its deſtruction: ſeeing men do not arrive at ſuch an height of impudent ſinning, but by degrees: neither doth God inflict ſuch ſtrange and exemplary Judgments, till his Long ſuffering be tired out. Beſides that, their *Luxury* and beaſtly Luſts might bring the *Sodomites* one by one to an untimely Death, might fall under the obſervation of their Neighbours, long before Fire and Brimſtone from Heaven fell upon them all together.

I have but one Note more to evince that the Text, *Gen.* 6. 2. is the moſt proper Text to expound this of *Job* by, *Viz.* That the beſt account I find given of the Penman of this Book of *Job*, is that which is grounded upon *Job* 32. 15.

15. *they were amazed, they left of ſpeaking they anſwered no more. When I had waited (for they ſpeak not, but ſtood ſtill, and anſwered no more) I ſaid, I will anſwer alſo my part, I will ſhew mine Opinion.* Can any thing be more apparent than that *Elihu* doth not ſpeak here to *Job* and his three *Friends*, but of them; Who then can he ſpeak to, but the Readers of this Book of *Job*? It is certain, the *Dialogue* is here interrupted, For *Jobs* Words were ended (Chap. 31. ult.) *Cauſa perorata tacet*; he having ſaid what he could in his own defence, held his peace. And *Elihu* here declares the Iſſue of his Reproof of *Jobs* three Friends, to wit, their being ſilent as well as *Job*, to whom then doth he make this Declaration? Not to *Job*, that had been ſuperfluous, for he himſelf was both an Ear and Eye witneſs of their being ſilent by *Elihu's* precedent ſpeech to them: and beſides he does not apply his ſpeech to *Job* till (c. 33. 11.) [*Wherefore Job I pray thee hear my ſpeeches*, &c.] not to *Job's* Friends, for he ſaith,

they were amazed; which is not the form of ſpeech wherein we ſpeak to men that are preſent; It muſt be therefore to them that ſhould read this Book that he here ſpeaks. Again it is in anſwer to *Job's* wiſh, that he offers himſelf to him in God's ſtead (*Ch.* 33. 6.) it is probable therefore that in order to the gratifying of another, as an earneſt wiſh of *Jobs*, he might write *Job's* words, and by Conſequence this whole Hiſtorie of his trial in a Book: (*Job.* 19. 23.) *O that my Words were Written, that they were Printed in a Book*; that they might remain for ever. And ſuch a wiſh as he had renewed with very paſſionate expoſtulations, immediatly before *Elihu* began his ſpeech to *Job's* friends, and *Job* himſelf, *Chap.* 31. 3, 5. 10. *That one would hear me, behold my deſire is that the Almighty would anſwer me*, and that mine Adverſary had written (or as it is in moſt Tranſlations) would write a Book *ſurely I would take it upon my Shoulders, and bind it as a Crown to me, as a Prince would I go near unto him.*

Well

Well, ſaith *Elihu*, I am here in God's ſtead according to thy wiſh. Now if *Elihu* had onely diſcours'd with *Job* in God's ſtead as his adverſary, and not writ ten that diſcourſe in a Book, this had not been according to *Job's* wiſh, who with the ſame breath requeſts that God would anſwer him, and record that anſwer in a Book. Briefly, I cannot imagine how *Elihu* could more plainly have intimated himſelf to have been the Penman than he doth here. And indeed, who more fit to write this Book then *Elihu*, who was preſent at the whole diſcourſe, an Interlocutor therein; an unbiaſt perſon, whoſe diſcourſe God was ſo far from blaming as he purſues *Elihu's* laſt argument to convince *Job*. And beſides all this, a perſon divinely inſpiried. It was God's Spirit, the *Inſpiration of the Almighty* that gave him underſtanding, *chap.* 32. 8. and, *verſ.* 17. *I will anſwer alſo my part: I alſo will ſhew my Opinion* (or, rather my Wiſdom, or my Science as *Pagnine* renders it; and the following words enforce, *for I am*

full of matter, the Spirit within me conſtraineth me, &c. *Jeremie* expreſſeth the prophetick Spirit in like terms, chap. 20. 9. *I ſaid I would not ſpeak any more in his Name: but his Word was in my heart as a burning Fire, ſhut up in my bones. And I was weary with forbearing; I could not ſtay.* Now if *Elihu* was the Penman of this Book. It cannot be imagined but that he would keep exactly to the propriety of the *Patriarchal Idiome*; and therefore cannot mean any other by [*the Sons of God*] then are meant, Gen. 6. 2.

SECT. VIII.

The reverence I bear to the memorie of thoſe worthy perſons who interpret that Convention in *Job* a Contention of Angels, hath forc't me to this expence of time and pains, for the vindication of my leaving ſuch good companie. For I thought it not good manners to anſwer ſo many men of ſo great and deſerved a Name as that

Scoliſt

Scoliſt did *Bellarmine* with a bare [*Bellarmin thou lyeſt*] but that I was bound to give reaſons of my departure from them, and ſuch reaſons as I hope will, upon ſecond thoughts, ſatisfie ſober and ſerious thinking Perſons. But the richneſs of the *Mine* will, I doubt not, counterballance the labour I have beſtowed in baring the ground to it, by removing the rubbiſh that lay upon it. I will therefore now proceed to ſhew what this Text in *Job* contributes towards the proof of the Point in hand. In order to which,

1. I obſerve, that here is mention of a *Publick Church-Aſſembly*, a Convention of the Sons of God before the Lord. That being the *Patriarchal* Phraſe whereby they expreſt the profeſſors of the true Religion: *Gen.* 6. 2. as all *Chriſtians* confeſs, except ſuch as are led by the *Noſe* to follow the *Jewiſh Rabbies*: whom God hath ſo infatuated ſince their ſhutting out the true Light, as of all men living, they are moſt ignorant of their own Law.

2. That this Convention before the Lord

Lord consisted not of *Job's* Family and his Sons alone, but of the Religious also of Neighbouring Families; as *Laban* is said to call the men of the place to celebrate *Jacob's* marriage (Gen. 2. 9. 22.) for before the second convention *Job* was stript of his Sons.

3. I note that in these Publick-Assemblies *Job* did not officiate as *Priest*, though he did in his own Family: for this second convention before the Lord falling out in the Days of his *Mourning*, makes it very probable that he did not manage the *Ministerial Work* of that day; yea it seems more then probable, that *Job* was not present at that convention: from chap. 2. 7. *so went Satan forth from the presence of the Lord, and smote Job, &c.* Had *Job* been there, he would have smote him there. But more clearly from the verse following; *And he took a Potsherd to scrape himself withal, and sat down among the Ashes.*] This last clause is better renderd in most other Translations, as *Vatablus*, *Junius* and *Tremel.* &c.

&c. by *ſitting among the Aſhes.* And the plain ſenſe of the whole verſe, is this; *Job ſitting among the Aſhes* (when Satan ſmote him) *took what was next at hand, a Potſherd to ſcrape himſelf* withal. So that Satan found *Job* not in the Church-Aſſemblie, but on the Aſhes-heap (the uſual poſture of men deeply touched with the ſenſe of Affliction.) And therefore the ſacred Offices in that, and by conſequence in other publick Aſſemblies, were adminiſtred by Publick Perſons, aſſigned to that holy Function.

4. We find here certain ſtated times for celebrating Religious Worſhip, *A day when the Sons of God preſented themſelves before the Lord*, and that day occurring again: and how could ſeveral Families convene (as I have proved there did here) if they had not had Set Times for thoſe Conventions.

5. As to our third Propoſition now before us, let it be conſidered,

1. That ſeeing in *Job*'s Time there was no other ſtated Dayes for Divine publick Worſhip ſave weekly, and thoſe

thoſe weekly Days inſtituted by God himſelf. What Time for ſacred Conventions can we imagine the Sons of God could pitch upon, but that which their Heavenly Father had preſcribed them by his example and precept?

2. Had theſe Dayes of the Sons of God, their appearance before the Lord, not occurred in a leſs ſpace of time than either a Year or a Moneth, it is very improbable that Satan would have had ſo much patience at *Jobs* patience as to have deferred his making an *Addreſs* to God for the enlargement of his Commiſſion, before this ſecond Church-Aſſembly. Could that malitious Adverſary, who had, after the obtaining of his firſt commiſſion ſtript *Job* naked in one day; whoſe finger did ſo itch to be ſcratching *Jobs* Body, that as ſoon as ever the word [*he is in thy hand*] was gone out of God's Mouth, immediatly goes out of God's Preſence, and ſmites *Job's* bodie; could he (I ſay) forbear to make ſuite for that Commiſſion beyond the leaſt diviſion of time by Days

Days, seeing *Job's* Heroical patience could not but make every hour of that forbearance a greater torment to Satan than he could inflict upon *Job*.

3. *Origen* from this very *Text (in his Homilies upon Job.* Chap. 1. verſ. 5, 6. *&c.* draws the ſame Inference. *Thoſe things* (ſaith he) *that were afterwards commanded in the Law concerning the Sabbath, Job before the giveing of the Law, did both obſerve himſelf, and taught his Children to obſerve.* *R. Abraham* alſo, as he is quoted by *Genebrard*, affirmeth, that *Job* obſerved the Sabbath. And therefore Dr. *Heylin* might have ſpared his Exclamations againſt *Beza*, for ſaying that *Job* did ſanctifie every ſeventh day at leaſt: as if in ſo ſaying he had only vented his own humor, and oppoſed the Antient Fathers, from which latter Calumny I ſhall clear *Beza* in the next Chapter.

SECT. 9.

And now having ſhewed that the *Patriarchs* had ſtated Times for ſacred Aſſemblies,

Assemblies, and that the Church in the time of *Job*, did in all probability celebrate such Assemblies weekly. I may venture, with this Light in my hand, to proceed without fear of stumbling, or straying, to that famous Text, *Gen.* 2.3. *And God blessed the seventh Day, and sanctified it, because that in it God rested from all his Works which he created and made.* For the understanding whereof, and applying it for the support of a weekly *Patriarchal Sabbath*: Let it be observed,

1. That the conceit of a Prolepsis in these words of *Moses*, is clearly overthrown by the Premises; for if the *Patriarchs* had stated dayes of Publick Worship, so long before *Moses*, that practice of theirs could not possibly be grounded upon any other bottom, but God's resting upon the *Seventh-day*, and therefore *sanctifying* it to be a day of *Rest*, by his Precept to *Adam*. Seeing that their appointing stated dayes for such Worship on their own heads, would have been no better than Will-Worship, and such as God might

might juſtlie have expoſtulated with them about, ſaying, *Who hath required this at your hands?* and ſo much a greater affront to the divine Majeſtie, as they were further off from all poſſibilitie of Ignorance of God's reſting the *Seventh day*. Nay what preſumption had it been in the *Patriarchs* to have expected God's bleſſing upon their celebrating other ſtated Days than God had ſanctified? And ſure none can imagine but that they waited upon God for his bleſſing upon their ſacred conventions. Thus the practice of the *Patriarchs* is a full Comment on this Text.

2. It being granted, that this Text is to be underſtood according to the plain literal ſenſe; then it will caſt light upon thoſe *Patriarchal* Texts, that have been alledged, concerning their ſtated times for ſacred Aſſemblies, and clearly diſcover thoſe *Sons of God* in *Job*, to have preſented themſelves before the Lord on that Day which God had ſanctified at firſt to that end. Let this at preſent ſuffice for the proof of this third Propoſition, which

which will be further cleared in the handling the fourth, *viz.*

CHAP. IV.

These weekly Sabbaths observed before the Mosaical Law, were Sundays, not Satterdayes.

SECT. I.

IN order to the vindication of this point from the charge of Novelty and singularity; I shall first shew from the Testimonies of *Heathens* and Fathers, as well as from Reasons deduced from Sacred Writ; That the *Jewish Saturday-Sabbath* was not the *Seventh-day Sabbath* of the *Patriarchs.*

ARGUMENT I.

Those *Encomiums* above quoted which *Heathen Poets* (who were antiently Divines and *Philosophers*) bestow upon the *Seventh-day*, cannot be meant of the *Jewish Sabbath*; partly be-

becauſe thoſe ancient Poets, *Heſiod*, *Homer*; *Linus*, had not any acquaintance with the Jewiſh Affairs (as *Joſephus contra App. lib.* 1. obſerves.) And therefore thoſe Praiſes appertain to that weekly Day which that part of the Gentile World that retained the old Tradition, obſerved. But eſpecially, becauſe when the *Jewiſh Sabbath* came under the obſervation of the Heathens, they made a mock thereat, [*they mocked at their Sabbaths*] Lam. 7. 7. And they who derided them were not the ſcum, but the moſt intelligent Moraliſts ſuch as *Seneca* (quoted by St. *Aug. de Civ. Dei*, 6. 11.) *Septimam vitæ partem ſic perdunt vacando*, The Jews, ſaith he, ſpend the ſeventh part of their life in doing nothing. With him concur *Plutarch* (*de Superſt.*) *Rutilin* (*in itinerario*) in diriding the *Jewiſh Sabbath*: As alſo *Juvenal* (*Sat.* 14.) *Cui ſeptima quæque fuit lux--- Ignava, et partem vitæ non attigit ullam.* The *Jewiſh Seventh day* is a day of Idleneſs, and contributes nothing to any part of life. And *Perſius* (Sat. 5.) *At cum ---Herodis*

dis venere dies, &c. Labra movis tacitus recutitque Sabbata palpes. Even whilſt thou art celebrating (ſpeaking to a *Jew*) Feſtivals, the forethought of the *Jewiſh Sabbath* makes thee look pale. Theſe ſeem to deride the Jews for the manner of keeping their *Sabbaths*, for leading thereon a Dog's life of hunger and eaſe: But *Agatharcides*, as *Joſephus* reports, *cont. App. l.* 1. ſtyled the *Jewiſh Sabbath* it ſelf, φαῦλον ἐθισμὸν, a corrupt or depraved Cuſtom, as degenerate from that weekly Holy-day which was anciently and univerſally obſerved.

Arg. 2. This may alſo be evinc'd by the Teſtimonies of thoſe Fathers of the primitive Church, who were neareſt to the Apoſtles: *Juſtine Martyr*, (*Dial. cum Triphone*) [*Before* Moſes *none of the Righteous obſerved the Sabbath*] that is, the Jewiſh Saturday-Sabbath: for the Queſtion here diſcuſt betwixt him and *Triphon* the Jew, was, Whether the Fathers before the Law celebrated the Jewiſh Sabbath? Of

which Queſtion the Jew held the Affirmative, and *Juſtine* the Negative. *Tertullian* (*contra Judæos*) makes this Challenge to the Jews, [*Let them ſhew that the ancient Patriarchs did Sabbatize*] that is, obſerve Saturday as their weekly Holiday, for that they did celebrate that Sabbath day that God inſtituted at the beginning, *Tertullian* himſelf confeſſeth, (*ad Martionem libr.* 4.) *hoc privilegium donatum Sabbato a primordio, &c.* [This priviledge was granted to the Sabbath from the beginning, *&c.*] *Ireneus. l.* 4. *c.* 30. [all the Patriarchs before *Moſes* were juſtified without the Sabbath] *Euſebius hiſt. Eccleſ. l.* 1. *c.* 4. [there was no obſervation of the Sabbath among the Patriarchs, as alſo none amongſt us] this cannot poſſibly be meant of any other Sabbath than the Jewiſh.

1. Becauſe *Euſebius* (*in præparat. Evang.*) proveth that the moſt antient *Gentiles* had knowledg of and veneration for the ſeventh day, out of *Heſiod*, &c. which they could not have from the *Jews* with whom theſe Na-

Nations had then no Converſe.

2. Becauſe of that laſt clauſe [as alſo none amongſt us] which cannot exclude the Lord's day (for Chriſtians celebrate that) but only the Jewiſh Saturday. *Grotius* expounds theſe Teſtimonies, as if they only denied the Patriarchs to have kept the Sabbath after the rigid mode of the Jews, grounding that opinion upon *Tertullian's Sabbatize:* but that learned Man ſhould have conſidered that *Tertullians* curt Stile, and his humour to coin new words, renders him the unmeeteſt of all the Fathers to umpire the ſenſe of others: ſince his own is, in very many places, paſt finding out, ſave by the light of other Writers; and therefore the other Fathers that writ upon the ſame Subject, ought rather to interpret him than he them. But *Grotius* his haſte to wreſt theſe Teſtimonies out of the hands of the *Prolepſarians*, makes this ſlip more excuſeable, than the courſe that *Hamon L'Eſtrange* takes to evade the dint of this Argument by denying the competency of the Witneſſes.

neſſes. For what humane Authority can be of more weight in the eſteem of indifferent Judges, than this of theſe Fathers (who were as learned Defenders of the Chriſtian Cauſe againſt *Jews*, *Gentiles*, and Hereticks, as the Church hath been bleſt with) eſpecially in this caſe, wherein they had to deal with moſt ſubtil Adverſaries, and therefore it is to be preſumed that here they did not glance on the Queſtion, but examined and diſcuſs'd it throughly; neither indeed could theſe great Defenders of the Chriſtian Cauſe have ſtood their Ground in maintaining the Chriſtian Practice of Celebrating Sunday for their weekly Sabbath, againſt the Aſſaults made from God's Command to the Jews to celebrate Saturday, but by denying (as our Saviour did in the caſe of Divorce) that it was ſo from the beginning, when the Phariſees urged him with this reply [why did *Moſes* then command, *&c.*] *Mat.* 19. 7, 8. I therefore humbly conceive that there is no way of expounding theſe Fathers conſiſtent with the opi-

nion of the Anti-*Prolepſarians*, comparable to that which I have given, as being moſt natural and literal, as ſecuring the credit of theſe Champions of the Chriſtian Cauſe againſt Jews, and conſonant to right reaſon and ſacred writ.

Arg. 3. For that the ſeventh day injoyn'd the Patriarchs, was not that day that was appointed the Jews, may be evinc'd from the diſtinction, that ſacred Writ makes betwixt that Ceremonial Law touching their Saturday-Sabbath, and that Moral Law (given to all to ſanctifie the ſeventh day from the Creation) expreſt in the fourth Precept of the Decalogue: or if you pleaſe as *Epiphanius* obſerves (*contra Ebionæos*) betwixt τὸ φύσει σάββατον τὸ ἀπ' ἀρχῆς ὁρισθὲν: [That Natural or Moral Sabbath which was determined from the beginning. And καὶ τὸ ὑπὸ νόμου ὡρισμένον, that Ceremonial or temporary Sabbath determined under the Moſaical Law]: Now that ſacred Scripture doth plainly difference theſe from one another,

ther, nay caſts up a great Gulph betwixt them, appears from hence.

1. The fourth Precept was delivered in the audience of all the People, immediately by God's own Mouth on Mount *Sinai* (*Deut.* 4. 12.) But the Law of Saturday-Sabbath was delivered by God unto *Moſes* alone, and by him to the Rulers of the Congregation, (*Exod.* 16. 20.) This difference is intimated by *Pethaliah*, *Nehem.* 9. 13, 14. [Thou cameſt down alſo upon Mount *Sinai*, and ſpakeſt with them from Heaven, and gaveſt them right Judgment, and true Laws, good Statutes and Commandments] (*verſ.* 14.) And thou madeſt known unto them thy holy Sabbath, and commandeſt them Precepts, Statutes and Laws by the hand of *Moſes* thy Servant.] Here the Decalogue is plainly diſcriminated from that Law of the Sabbath, which was peculiar to the Jews.

1. By this, that the ten Commandments were ſpoken by God himſelf, ſpeaking on Mount *Sinai*. But the Law of the Sabbath, together with the

reſt of thoſe temporary Laws, were made known to the Iſraelites by the hand of *Moſes*.

2. By his ſtyling the Laws of the Decalogue [right,true,good]; but not vouchſafing to give any of thoſe titles to the Law of the Jewiſh Sabbath,and other Ceremonials; which ſpeak the firſt to be bottom'd upon their own innate Righteouſneſs and Goodneſs, and therefore to be permanent and univerſal to all Mankind; but the laſt to want theſe Properties,and therefore to have been carnal Ordinances impoſed on them, until the time of Reformation: (*Heb.* 9. 10.) not to have been faultleſs, (*Heb.* 8. 7, 8.) to have been Statutes that were not good,and Judgments whereby they could not have lived, (*Ezek.* 20. 25.) It is not unworthy of obſervation,that through the 20*th* Chapter of *Ezekiel*, wherever it is ſaid of his Statutes and Judgments, that if a Man do them he ſhall even livein them; the Sabbaths that God gave them are excluded from that priviledg, and mentioned diſtinctly as ſepa-

ſeparated, in regard thereof, from the Moral Law. As *verſ.* 10, 11. [I brought them into the Wilderneſs, and gave them my Statutes, and ſhewed them my Judgments, which if a Man do, he ſhall even live in them. Moreover alſo, [I gave them my Sabbaths,] and *verſ.* 21. [they walked not in my Statutes, neither kept my Judgments, which if a Man do he ſhall even live in them, they polluted my Sabbaths.] If the Prophet had not meant here to put this difference betwixt the Decalogue and the Ceremonial Law (whereof that of the Saturday-Sabbath, with the reſt of their Sabbaths, monthly, yearly, *&c.* was the prime , and therefore mentioned in the name of the other Ceremonials.) That in doing the Law of the Decalogue a Man may live, but not in keeping the Ceremonial Law, whereof that of their Sabbath was a part. He would have ſaid, [Judgments, Statutes, and Sabbaths, which if a Man,&c.] Now what can be more manifeſtly demonſtrated, than the vaſt difference betwixt theſe Laws is demonſtrated

monſtrated to be in theſe Texts, which preſent that Law of the Sabbath which God gave the Jews, to have been a Law that could not perfect him that kept it as to Conſcience; and therefore to have been temporary and peculiar to the Jews.

3. By his ſaying of the firſt, *that God gave them.* Of the Jewiſh Sabbath, that God made it known unto them, as a thing they were ignorant of before, which cannot be applied to the Patriarchal Sabbath, to which the 4th Precept relates, for they were acquainted with that by an uninterrupted Tradition from the Patriarchs. But of that Sabbath that was inſtituted at the gathering of Manna, to wit, their Saturday-Sabbath, which was then, and not till then firſt inſtituted, and ſo ſtrange that when the People had gathered a double portion on the ſixth day (the ſixth day of their gathering, not of the antient Patriarchal Week) the Elders went and told *Moſes*, as not knowing what that meant, which a Child might have known, if Saturday,

Saturday, the day following, had been their antient Sabbath.

From the Premiſes may be gathered, not only that the Scripture puts a difference betwixt the fourth Precept, and the Law for Saturday-Sabbath: by declaring the firſt to have been delivered by God's own Mouth, the other by the hand of *Moſes*; But alſo, by attributing thoſe Titles of True, Good, Righteous, to the fourth Precept, which it gives to the other nine, and are incompatible to the Law of the Saturday-Sabbath.

3. And by affirming the Law of the Jewiſh Sabbath to have been firſt publiſhed at the gathering of Manna: whereas the Sabbath of the fourth Precept was made known to *Adam*, and obſerved by him and his ſucceſſive generations. To proceed to other differences betwixt theſe Laws.

4. The fourth Precept was writ in Tables of Stone by God's own Finger, (*Deut.* 4. 13.) But the Law of the Saturday-Sabbath with other Ceremonials were written by *Moſes* in a Book, *Exod.* 24. 4.

5. The

5. The two Tables were put into the Ark (*Deut.* 10. 2, 5.) which was never opened that we read of, ſave when the Philiſtines looked into it, and at *Solomon's* tranſlating it into his Temple: at what time nothing was found within the Ark, ſave the two Tables, no not ſo much as *Aron's* Rod and Pot of Manna, as *Sanctius* and others conceive, becauſe *Aaron's* Rod and Pot of Manna were placed not in the Ark, but Tabernacle, (*Exod.* 16. 33.) *Numb.* 17. 10. or as others think, becauſe no part of the Law, but only the two Tables, were put under the propitiatory, into the Ark: though the Pot, and Rod were placed there alſo (*Heb.* 9. 4.) But that all other Laws (wrote by *Moſes* himſelf) were placed on the outward ſide of the Ark, is the common opinion, and ſubſtantially grounded upon that Text, (*Deut.* 31. 26.) [Take this Book of the Law, and put it in the ſide of the Ark.]

6. God's placing the fourth Precept in the Decalogue, declares it to be of the

the ſame nature with the reſt of the Ten: for how can it ſtand with the Wiſdom of the God of Order (who forbad plowing with an Ox and an Aſs, who prohibited the wearing of Linſy-woolſy; and was ſo careful that the Male and Female Sex ſhould wear different Apparel) to ſhuffle a Ceremonial Law amongſt his Moral Laws? ſeeing that would have been a far greater *Indecorum* than the yoking of an Ox and an Aſs together; would have rendred the Decalogue a piece of Linſie-woolſie, and have been the apparalling of permanent and tranſient, of perpetual and temporary Laws, which in their own nature differ more than Male and Female (that is, ſpecifically) in the ſame garb.

SECT. II.

But that which makes the greateſt difference betwixt theſe Sabbaths, is this, The Sabbath of the fourth Precept, and that commanded the Jews, are grounded upon different Reaſons.

The

The firſt in commemoration of the Creation, which is common to all perſons in all ages and places. The other,

1. That it might be a ſign to diſcriminate the Jews from all other Nations, *Exod.* 31.13. [It is a ſign between me and you that I am the Lord your God] that is, That I have taken you to be unto me a People and an Inheritance, (*Deut.* 4. 20. ὁ ἀφωρίσας ὑμᾶς ἀπὸ πάντων τῶν ἐθνῶν. I am the Lord your God which have ſeparated you from all other Nations, (*Lev.* 20. 24.) Now if other Nations had celebrated Saturday as their weekly Sabbath, and not another day of the week, the Jews could not have been diſcriminated from them by their obſerving the ſame day, this would have been no part of the Wall of Partition.

2. The Jews weekly as well as their monthly Sabbaths, were Shadows of good things to come, the Body whereof is Chriſt, (*Col.* 2. 16.) If therefore the Sabbath of the fourth Precept had been

been the Jewiſh Sabbath, it ought to have been aboliſhed when Chriſt the Subſtance is come, as well as other Ceremonial Laws. But this is contrary to the ſenſe of the Univerſal Church, which reckons this one of the ten Commandments: And our Church hath appointed this Precept, with the reſt of the Decalogue, to be pronounced at the Lord's Table, and enjoyned her Children to beg pardon for the breach of this, and Grace to encline their Hearts to keep it; which would be the putting of a Cheat upon them, if that Precept in the plain Letter of it were not ſtill in force: and the putting a figurative ſenſe upon it would make it as unintelligible to vulgar capacities as if it were in Latine: And ſo much the more hard to be underſtood as the Church in her Liturgies and Catechiſms (wherein ſhe propounds Milk to Babes) affects the greateſt plainneſs of Speech. Upon which account moſt ſerious Perſons have been prejudic'd againſt *Calvin's* Interpretation of Chriſt's deſcent into Hell:

Hell: that being an Article of the common Faith, and therefore to be interpreted in the plain literal ſenſe. Let me add, that the Church no where declares her Sentiments more plainly, than in publick Liturgies: upon which Conſideration St. *Auſtin* ſo often appeals from thoſe Teſtimonies of Fathers, which *Pelagius* urged, to the forms of Common-Prayer. And therefore tho a thouſand privat Doctors Opinion ſhould thwart me, yet I having the Opinion of the whole Church, declared in her Liturgies, for me; if not in ſo many words, yet in her general practice, unavoidably inferring what I maintain, to wit, that the fourth Precept of the Decalogue is ſtill in full force; this is ſufficient to acquit my Aſſertion from the imputation of Novelty or ſingularity, as being no other but what I drew from my Mother's (the Church of *England's*) Breaſts, not only by good conſequence, as hath been ſhewed, but in plain words: for in the Homily of the time and place of Prayer ſhe tells us, that [God expreſly

preſly in the fourth Precept commandeth the celebration of the Sabbath, which is our Sunday. But I have greater Authority than this of the Church, even Chriſt himſelf: who could not endure that he ſhould be thought to come to deſtroy the Law; and aſſures us that not one jot or tittle ſhould fall from the Law, *Mat.* 5. 17. which all interpret to be meant of the Decalogue, whoſe fourth Precept muſt therefore be concluded to have nothing in it that is ceremonial, typical, and upon that account to be aboliſhed, as inſtituting a Sabbath to be a ſhadow of good things to come.

3. The Sabbath appropriate to the Jews, was commanded them to be a Memorial of God's giving them reſt from Egyptian Servitude, *Deut.* 5. 15. *Remember that thou waſt a Servant in the Land of* Egypt, *and that the Lord thy God brought thee out thence* ——: *therefore the Lord thy God commanded thee to keep the Sabbath Day.* Obſerve here the difference betwixt the Law of the Sabbath given on Mount *Sinai*,

and this in *Deuteronomy*, tho it be repeated in the Decalogue. For this Book containing an explanation of the Law, (whether Moral, Ceremonial, or Judicial) and application of it to the particular ſtate of the Jews: *Moſes* in this Text Judaizeth the fourth Precept, and therefore aſſigns, as the reaſon of its inſtitution (thus applied and limited) not God's reſting on the Seventh Day from his Work, which is common to all Mankind, but his cauſing them to reſt from their ſervil work under the Egyptians: which was peculiar to the Jews. Which is a manifeſt Argument that the Sabbath of the Decalogue, engraven in the Tables, was of larger extent than this mentioned in *Deuteronomy*; or elſe why ſhould the Reaſon of the one be univerſal, of the other particular? As alſo that the Jews were obliged to the obſervation of their Sabbath, not from the literal and primary ſenſe of the fourth Precept, (as all Mankind are, and always were, except the Jews, to whom God appointed another Sabbath)

bath) but only from the equity of it: For ſeeing God had ſanctified the preciſe Seventh Day, whereon he had reſted, to be obſerved by all Men; it was meet that the Jews ſhould keep holy one Day of ſeven, and that Day which God had peculiarly enjoyned them, *viz.* Saturday, tho that was not the Sabbath of the fourth Precept, the Lawgiver having Right to diſpenſe with his own Law. And this is clearly the plain meaning of *Moſes* his inſerting (*verſ.* 12.) [as the Lord hath commanded thee] or rather ἐνετείλατό σοι, had commanded thee] *viz.* before the publiſhing of the Decalogue on Mount *Sinai*: and of his leaving out [μνήσθητι *remember*] the firſt word of the fourth Precept, as it was delivered on *Sinai*; by which word, mankind was called upon to call to mind the Patriarchal Sabbath: or rather his transferring it to his mentioning their Egyptian bondage, verſ. 15. [καὶ μνήσθητι, and remember that thou waſt a Bondſman, *&c.*] As if *Moſes* had ſaid, perhaps you may interpret the fourth

Precept (repeating the Law of the Patriarchal Sabbath) as either vacating that Law of the Sabbath he gave you a little before the promulgation of that on Mount *Sinai*, *viz.* at the first gathering of Manna, or as laying an obligation upon you to observe that also, so as you must keep two Sabbaths in a week: for the prevention of either of which mistakes, now that I am come to the mentioning of the fourth Precept, I will let you know, that though indeed as you are Men, you are obliged to keep in memory the Rest of the Creation; yet as you are Jews, a Nation separated to God from all Nations, God hath dispensed with you as to the precise day, and expects that you should keep that day which he hath peculiarly appointed you to celebrate in commemoration of his giving you rest from Egyptian Bondage, which was so severe and afflicting, that in regard thereof it had been better for you that you had not been created, or died as soon as you were born. Note from hence

hence that the fourth Precept, when applied to the Jews, ought to be interpreted, as commanding one day of ſeven. But as it ſtands in the Decalogue, and appertains to all Nations and Ages, it commands the celebration of the preciſe Seventh day, whereon God reſted: So directly contrary to *Moſes* his Expoſition of this Law, does the common cry of modern Expoſiters go, who make it command *A* ſeventh day to all, and *The* ſeventh day to the Jews. Obſerve how unaccountable theſe Expoſitors make the Chriſtian Practiſe of keeping Sunday, if that be not the ſeventh day of the fourth Precept, but only one of the ſeven: ſeeing that Precept enjoyns the ſeventh on which God reſted and, that upon this reaſon, becauſe God reſted thereon: And how juſtifiable the Jewiſh practiſe was of keeping Saturday, though that was not the ſeventh day whereon God reſted, for they had for their ſo doing a plain Divine Precept of their Ceremonial and peculiar Law, diſpencing in reſpect of the day

with the Law of the Sabbath, which was given to *Adam* and his whole Poſterity from the beginning. Let it be noted in the next place, that all the other nine Precepts, repeated here by *Moſes*, are the very ſame *verbatim* with thoſe that were writ on the two Tables, as they were ſpoken on the Mount: but the fourth Precept, as it is repeated here, is not the ſame fourth Precept that was ſpoken by God's Mouth and writ by God's Finger, but vaſtly different from that, both in its form and reaſon: and both peculiar to the Jews, but neither of them applicable to other Nations. Not the former: for as the Jews were a part of the Patriarchal Church (ſeeing God had for that time of their Separation from other Nations aſſigned them another day than that of the fourth Precept as it ſtands in the Decalogue) it was very requiſit that a *Memento* ſhould be prefixt before that Command to ſanctifie the Patriarchal-Sabbath, which was to take place again when the Partition-Wall ſhould be broken down, that

that they might then after ſo long an intermiſſion call to mind, or remembrance, God's primitive Seventh-day to ſanctifie it: And therefore the fourth Precept in the Decalogue begins with *Remember.* But there is no Remember prefixt before this Precept, as it is here repeated by *Moſes*, and adapted to the Jewiſh ſtate, becauſe as ſuch they were to ſanctify Saturday, and to obſerve the Precept, as enjoining to them the Sanctification of that Day as their peculiar Sabbath, only till the time of Reformation, and then they were to forget it thus Judaiz'd, as well as the reſt of their Ceremonial Laws. At which time of Reſtauration this their new Saturday-Sabbath would be grown old, and muſt come no more in remembrance, *Iſa.* 65. 17. And then the Covering of the Ark, where the two Tables of the everlaſting Law was laid up, being taken away, the Jews might reade the fourth Precept, as it was uttered from the Lord's Mouth, vvith a *Memento* before it, to put them in remembrance of

that ſeventh day whereon God reſted. I would thank that Man who will give me any better, or indeed any other Reaſon than this, why a *Memento* ſhould begin this Precept and none of the reſt; ſeeing we ought as well remember to obſerve them as this: or why *Moſes* ſhould prefix *Remember* before the fourth Precept as it ſtands in the Decalogue, and not as he repeats it here. Or why he ſhould aſſign God's reſting as the ground of the fourth Precept there, and the *Iſraelites* reſting from Egyptian Bondage, as the reaſon of it here. Or laſtly, how *Moſes* can be acquitted from ſelf-contradiction, from adding to, and taking from the words of the Law, when in the twentieth of *Exodus*, he ſaith, God ſpake thus, [*Remember, &c. for in ſix days the Lord made, &c. wherefore the Lord bleſſed, &c.*] And yet in this 5th of *Deut.* he not only leaves out the [Remember] and the Reaſon of the fourth Precept in the Decalogue, but aſſigns another reaſon, and yet after all tells them

them, [*Theſe words the Lord ſpake unto all your Aſſembly in the Mount, and he added no more, and he wrote them in two Tables of Stone.*] How can *Moſes* his Fidelity in this caſe be vindicated but by this *Salvo*, That the other nine do indifferently appertain to Jew and Gentile, and therefore they are repeated intirely as they came from God's Mouth. But the fourth Precept for that time did not appertain to the Jews (either as to the Day commanded to be ſanctified, or the reaſon for its Sanctification, but only in regard of its equity, in reſpect of the proportion of time) but to all Mankind, ſave the Jews, at all times, and would appertain to the Jews when Chriſt had made of that twain (Jew and Gentile) one: and therefore *Moſes*, to ſecure that entirely againſt that time, ſets it down in the Decalogue word by word as God ſpake it: But when he applies that Precept to the peculiar ſtate of the Jews at that preſent, to whom God had (before the promulgation of the Law on the holy Mount) appointed another

another Day for their weekly Sabbath, than that whereon God had reſted; it had been ridiculous to have mentioned God's finiſhing his Work of Creation in ſix Days, and his reſting on the ſeventh, as the reaſon why the Jews ſhould reſt on that Day whereon God wrought: and therefore he omits that, and aſſigns another reaſon moſt proper and cogent, and repeats no more of the Precept, but what was common to them and other Nations. And thus it's true what *Moſes* ſaith, *Theſe words the Lord ſpake in the Mount unto your whole Aſſembly, and he added no more*; that is, that you are at preſent concern'd in. And as to the words expreſſing the reaſon, God ſpake them in the Preface to the whole Decalogue as the reaſon of your being obliged, above other Nations, to keep all and every one of thoſe Laws; and my applying them to the Law of the Sabbath, is a faithful expoſition of both the Laws concerning the Sabbath; to wit, the Ceremonial, which concerns you alone, and the Moral ſo far as it con-

concerns you, that is, in the equity of it. He ſpake indeed more words, but not unto your whole Aſſembly in its preſent Conſtitution, but as you ſhall be at the rending of the Vail; he would have you hear that which I omit to repeat, for that time to come, ſeeing the preſſing of you upon that reaſon, to keep that Sabbath-Day God hath commanded you to obſerve, would be a ſtrong Argument againſt your keeping it.

SECT. III.

I could name other differences the Sacred Scripture makes betwixt the Patriarchal and Jewiſh Sabbath: but theſe already mentioned are ſufficient to convince rational Men that the Jewiſh Saturday-Sabbath was not the Patriarchal Sabbath commanded in the fourth Precept.

I come now to ſhew that the Patriarchs celebrated Sunday for their weekly Sabbath.

Arg. 1.

Arg. 1. And here firſt I urge the Premiſes. If Saturday was not the Patriarchal Sabbath, either Sunday muſt be it, or it will follow that there have been three ſeveral Sabbaths, one of the Patriarchs before the Law, another of the Jews under the Law, and a third of Chriſtians under the Goſpel. A conſequence which a *Mahometan* may perhaps not diſguſt, but I am ſure it will ſound harſh in a Chriſtians Ear.

Arg. 2. There can no other juſtifiable account be given of Chriſtians celebrating Sunday, but this. That the Jewiſh Saturday-Sabbath was Ceremonial and Temporary, and therefore to give place to that day that was ſanctified from the beginning by God's Example and Precept; gave place, I ſay, to that at the expiration of the *Moſaical* Law without any new Precept.

1. For if Saturday-Sabbath had been the day on which God reſted, and commanded *Adam* to reſt on, and keep

keep holy, it could not have been unſanctified but by a Precept as manifeſt and of as great Authority as that was whereby it was inſtituted, which I am confident can never be made to appear in the tranſlation of the Sabbath from Saturday to Sunday. And that which is alledged for this comes far ſhort: For what Argumentative force can there be in Chriſt's riſing, his appearing after his Reſurrection, and celebrating religious Aſſemblies with his Apoſtles ordinarily on Sundays, in the Apoſtles aſſembling on that day for religious Worſhip; what force, I ſay, can there be in all this for the unſanctifying of Saturday, and giving its Crown to Sunday, comparable to the expreſs Command of God grounded upon his own Example to ſanctifie Saturday? Nay, what are Mens pleading ſuch things as theſe for the change of the Sabbath (upon ſuppoſition that Saturday was God's day of reſt, and commanded by him to be kept) but a ſetting up of their own conceits, and miſcollected concluſions

cluſions (that becauſe Saturday was inſtituted in memory of the Creation, and Sunday was the day wherein Chriſt perfected Man's Redemption by his Reſurrection, *&c.* therefore Saturday muſt give place to Sunday) in direct oppoſition to God's expreſs precept; If Saturday be the day intended in the fourth Precept, or *Gen.* 2.

2. But then I would not have the Saturday-Sabbatarians crow as if I adjudged the victory to them. For upon the ground that I have laid the Jewiſh Saturday-Sabbath, being calculated particularly to that Nation, and therefore Temporary and Ceremonial, muſt with other Moſaick Ceremonies be abrogated by Chriſt's Death, and give place to the Antient Patriarchal Sabbath on courſe without any new Precept. And here now our Saviour's riſing from the dead, his frequent appearing to his Diſciples on Sundays, the practiſe of the Apoſtles and primitive Church, come in ſeaſonably with their Auxiliary force to ſupport the divine Inſtitution of the Lords-day——. For though

though as to the firſt Conſecration thereof, their Examples ſignifie nothing, nor are able to ſtand their ground againſt the Aſſaults of God's both Example and Precept: yet upon that ground I have laid they are ſubſtantial and ſtrenuous Seconds to prove the Reſtauration of the Ancient Patriarchal Sabbath by the Antiquation of the Judaick. What greater influence could our Saviour's riſing on Sunday have upon that day to the ſanctifying thereof, than his ſuffering on Friday, or his Aſcenſion on Thurſday could have upon either of thoſe days to ſanctifie either of them for the weekly Sabbath?

3. But yet Chriſt choſe to riſe on Sunday, becauſe God had ſanctified that day from the beginning. And therefore his Reſurrection, and the Apoſtles celebrating Church-Aſſemblies on that day, though they are not of Authority ſufficient to appoint a new Lord's-Day, yet they are ſafe Guides to point us to that old Patriarchal Lord's-Day whereon the Lord reſted,

reſted, and therefore commanded the Patriarchal Church Catholique to ſanctifie it -- in Conformity to, and Communion with which Church, extending to all Ages and Places (ſave *Judea*, which never was any other but a particular Church, God having in all Nations ſome that feared God and wrought Righteouſneſs, and therefore were accepted of him.) Our Saviour after the rending or the Vail, and removal of the Partition-Wall, roſe upon that Day, and upon that Day celebrated Religious Aſſemblies, *&c.*

And this was ſufficient to revoke the Sabbath to its firſt beginning (to which all things were revoked by Chriſt, ſaith *Tertullian* (in *Monogamia*) and to intimate that Sunday was the Patriarchal Sabbath. It being manifeſt that the Jewiſh Sabbath inſtituted not only four hundred, but three thouſand years after the inſtitution of the Patriarchal, could not make that void, any more than the Moſaick Law could vacate the Promiſe made to *Abraham* before

before that Law was given, according to the Apoſtles way of Arguing, (*Gal.* 3, 17.) [The Covenant that was before confirmed of God to *Abraham*, the Law which was 430 years after, could not diſanul, that it ſhould make the Promiſe of none effect.] And that therefore that Moſaic Law of the Sabbath being made void, the Patriarchal muſt of courſe take effect without any new Injunction. The neceſſity of which Couſequence will be made more apparent by the next Argument. *Viz.*

SECT. IV.

Arg. 3. That the Patriarchs did celebrate the Sunday-Sabbath before the Inſtitution of Saturday-Sabbath, may be proved, if not demonſtrated, from Scripture-Inſtances.

It were indeed unreaſonable to expect Mathematical Demonſtrations in this caſe, ſeeing *Moſes* his Hiſtory of the Patriarchal Religion is ſo exceeding conciſe, as his Narrative thereof for above two thouſand years may be

in a manner compriſed in a Nut-ſhell. Yet if we diligently ſearch, I doubt not but we ſhall find Inſtances next to Demonſtrations, in two places, *viz.* *Exod.* 12. & *Exod.* 16. I will begin with the laſt, becauſe it leads to the change of the Patriarchal Sabbath to the Jewiſh: which ſeeing we all know to be Saturday, by reckoning backward till we come to the day on which that general Church-Aſſembly, mentioned ver. 2. was kept, we may certainly find on what day of the week it fell.

Inſt. 1 The firſt Inſtance therefore that I ſhall give of a Religious weekly Aſſembly kept on courſe by the Patriarchs, on Sundays, is from *Exod.* 16. 1, *&c. And they took their Journey from* Elim, *and all the Congregation of the Children of Iſrael came into the Wilderneſs of* Sin, *which is between* Elim *and* Sinai, *on the fifteenth day of the ſecond Month after their departure out of the Land of* Egypt. *And the whole Congregation of the Children of Iſrael murmured againſt* Moſes *and* Aaron.] For the right

right ſtating of the ſenſe of this Text, I muſt crave leave to rectify the Pointing, which, as it ſtands, refers the fifteenth day to their marching, which ought to be referred to the time of this Aſſembly: For of what uſe imaginable could it be to know the day of the Month when they took their Journey, any more than the reſt of their Journeyings, except that from Mount *Sinai* (*Numb.* 10. 11.) for the ſpace of forty years? But as God at the Inſtitution of the Paſſover had changed the beginning of the Year, and appointed that Month to be the firſt to the Iſraelites, which was not the firſt in reſpect of the Creation. So when he was purpoſed to change the beginning of Weeks to the Iſraelites, and appoint that Day their ſeventh which was the ſixth in the Patriarchal Account, and of the whole World beſide the Jews: It was expedient to leave ſome plain Note and Character of Time, whereby it might be known on what day of the Week the Sabbath was kept before that

change. Now this misapplication of the fifteenth day may easily be amended, by having recourse to the Original, and the *Septuagint*, thus, — *and they journeyed from Elim. And the whole Congregation of the Children of Israel came into the Wilderness of* Sin, *which is between Elim and Sinai*, ver. 2. τῇ δὲ πέντε καὶ δεκάτῃ, [*And*] or [*But*] *on the fifteenth day of the second Month after their departure out of the Land of* Egypt, *the whole Congregation of the Children of* Israel *murmured*, &c. This is therefore the first Collection I make from this Text.

That the whole Congregation are not said to March but to Murmur, on the fifteenth day, their Sabbath Songs were turned into *Howlings*, like those, *Amos* 8. 3.

As to the Reason I assign why the day of the Month is named here, and not in any of their Marching saving that from Mount *Sinai*; a Person eminent for Learning and Place in our Church is pleased to except against it, by giving this as the Reason why the

the day of the Month is here named, *viz.* leſt the firſt part of the verſe ſhould be miſtaken as if they had gone from *Elim*, and come to *Sin* the ſame day. Whereas they departed from *Elim* to the *Red-Sea*, and came from the *Red-Sea*, into the Wilderneſs of *Sin*, *Numb.* 33. To this exception therefore I here humbly offer theſe two things to conſideration.

1. *Moſes*, in *Numb.* 33. (where he purpoſely Records their Marchings in order, and mentions that by the *Red-Sea* immediately before their coming into the Wilderneſs) doth ſufficiently prevent all poſſibility of miſtaking the ſenſe of *Ex.* 16. except by ſuch negligent Readers as in their reading his Writings, ſlip over that Chapter in *Numbers*, which kind of Perſons I ſuppoſe *Moſes* was not very careful to gratifie.

2. This Reaſon is ſo far from preventing the ſuppoſed miſtake, as it neceſſarily leads to it: For read the Text thus: *They departed from Elim, and came into the Wilderneſs of Sin the*

fifteenth day: and this pointing makes their departure from *Elim*, and coming into the Wilderneſs, to have been on the ſame day. The firſt being the *terminus a quo*, the other the *terminus ad quem* of their motion: Except we fancy they came into the Wilderneſs the fifteenth day from no place. But refer the fifteenth day to their Murmuring, not Marching, and both the extream tearms of their March ſtand firm, and there is ſpace enough betwixt them left for their intermediate encamping at the *Red-Sea*. As if a Man ſhould ſay, I removed from *London*, and came to *York* the 15*th* day of *April*: we would conclude that he came to *York* the ſame day he removed from *London*. But if he ſhould ſay, I came from *London* to *York*, without ſpecifying the time, none would imagine but that he had lodging-places betwixt *London* and *York*. So that this Exception furniſhes me with one Argument more for my applying the 15th day to their Murmuring not Marching.

The ſame eminent Perſon adviſeth me

me to consider whether the *Septuagint* can weigh down the *Hebrew*, *Samaritan*, *Syriac*, *Arabick*, *Targum*, &c. all which refer the 15th day to their Marching.

I have considered this, and am very apprehensive what a difficult and envious Task I undertake, if I should prefer the *Septuagint* above the *Hebrew*. I remember how angry *Jerom* was with St. *Austin*, for preferring it before his *Hebraica Veritas*, and what opposition the late attempt of *Vossius* hath met with: And yet I cannot but retain a singular honour in my heart for it.

1. As being better secured from being corrupted by the faithless *Jews*; when the *Hebrew*, by reason of its being communicated many hundred years before the Christian *Æra* to the Gentile World, and deposited in *Ptolomies* famous Library, whither the Philosophers flocked from all parts of the World, saith *Elian*; the divine Providence foreseeing what unfaithful Keepers of the divine Oracles, that People to whom they were first

committed would prove [when for their rejecting Chriſt they became *Loammi*] provided that the Gentiles ſhould come to the light thereof by means of the *Septuagint*, ſo long before our Saviour's coming, the contemptibleneſs of whoſe appearance ſo enraged the Learned Party of the Jews, who had the Hebrew Copies in their cuſtody, (for the vulgar Jews underſtood not Hebrew in our Saviour's time) as in revenge they defaced his Image drawn by their own Prophets, for repreſenting him ſuch as the Apoſtles proclaimed him to be: whence proceeded thoſe numerous Corruptions, mentioned by *Voſſius* and others.

2. The Apoſtles making ſo frequent, if not conſtant uſe of it in their quotations of the old Teſtament, ſeems to me a Canonization of the Tranſlation, and a commending it above the Hebrew.

3. If the Hebrew be to be ſuſpected, where it affronts the *Septuagint*, it ought to be ſo, eſpecially in ſuch Texts as have relation to their Sabbath. Their ido-

idolizing of which might prompt them to diſturb the Pointing of this Text, *Exod.* 16. which according to the *Septuagint*, ſpeaks it to be a younger Brother to Sunday-Sabbath.

4. And for my preferring the *Septuagint* before the *Hebrew* in thoſe Texts that have relation to the Sabbath, I have the example of our own Church to be my warrant; which adheres to that Verſion in the Tranſlation of thef ourth Precept, both in the Catechiſm, where ſhe feeds her Babes with Milk, and in the Office of Communion, where ſhe reminds her adult Members of that part of their Baptiſmal Vow, whereby they ſtand obliged to keep God's holy Will and Commandments. Altho the *Hebrew*, *Geneva*, *Spaniſh*, and that of *Jerom*, and all I have peruſed, ſaith *L' Eſtrange*, render it [*wherefore the Lord bleſſed the Sabbath-Day*] except the *Septuagint*, which renders it, [*The Seventh Day*,] altho our laſt Tranſlation of the Bible follows the *Hebrew*. Altho the *Puritans* (as they were called) have called long

and

and loud to our Church to rectify the Reading, and conform it to the *Hebrew*, as knowing that their opinion of the fourth Precept commandeth [a] Seventh, not [the] Seventh Day, is utterly overthrown by rendring it, *Wherefore the Lord Bleſſed [the] Seventh-day.* And altho our Church hath gratified their Clamours, in conforming the Epiſtles and Goſpels to our laſt Tranſlation, yet in the forenamed verſions of the fourth Precept ſhe adheres ſtill to the *Septuagint*, and perſiſteth in teaching her Children, young and old, that the Sabbath of the fourth Precept in the plain literal ſenſe of it, is the *Seventh day*, wherein God reſted, and therefore ſanctified, and ſeparated to be obſerved by us Chriſtians in obedience to that Precept, and in conformity to God's Example. Or, to give her ſenſe of this Precept thus tranſlated in her own words, (*Homilie of the time and place of Prayer*) '[God expreſly in the 'fourth Precept commandeth the ob-'ſervation of the Sabbath, which is our

'Sun-

'Sunday: And not only command
'eth it, but alſo by his own example
'doth ſtir and provoke us to diligent
'keeping of the ſame.] And a little
'after [this Example and Command of
'God, the Godly Chriſtian People
'began to follow immediately after
'the Aſcenſion of our Lord Chriſt.]
It was, you ſee, in obedience to this Command, urged by this Example, that the Chriſtians began to celebrate *Sunday* in our Churche's Judgment. In Obedience (I ſay) to this Precept, in the plain literal ſenſe of it: For ſure the Church of *England* is a more indulgent Mother, than to teach her Babes by Tropes and Figures, and far-fetch'd Conſequences, what that holy Will of God is, to the keeping whereof their Baptiſmal Vow obligeth them, or to oblige them to ſay, *Lord have Mercy upon us, and incline our hearts to keep this Law*, after the pronouncing of the fourth Precept at the Lord's Table, if that did not ſtand intirely in every tittle of it, according to its plain and primitive ſenſe, in as full force

now

now under the Goſpel, as any of the reſt. *Moſes* was faithful in God's Houſe, and therefore at his repeating of the Decalogue, and applying it to the Iſraelites, he lets them know that they were not concerned in that Reaſon for ſanctifying of that Sabbath which God publiſhed on the Mount, to wit, [*becauſe God reſted on the Seventh-day*] but urgeth the keeping of their Sabbath, by another Reaſon peculiar to themſelves, to wit, their reſting from Egyptian Bondage, *Deut.* 5. which very Reaſon is an Argument that their *Saturday-Sabbath* was not the day on which God reſted, but local and temporary. And God's urging the ſanctifying of the Sabbath of the fourth Precept from his own Example, argues the day therein commanded to be the day whereon God reſted, and to concern all Ages and Nations. The reaſon of it being common to all, and therefore to be our *Sunday*. And this ſpeaks the faithfulneſs of our Church, *viz.* her informing her Children that the whole and intire both Precept

Precept and Reaſon, appertains to us Chriſtians, and therefore we are bound to beg pardon for the breach thereof, and Grace to obſerve it.

I had never much Artificial, yet have ſo much Natural Logick, as to think this a very ſtrange Inference: God reſted the Seventh-day, that is, *Saturday*: wherefore the Lord bleſſed the Sabbath day, that is *Sunday*; and the common Opinion to be void of Reaſon, *viz.* That the day commanded in this Precept is gon, but the Precept remains: ſeeing all that's commanded is the ſanctifying of the day whereon God reſted.

It may with every whit as much reaſon be ſaid, the honouring of Father and Mother is gone, but the Law commanding that Honour is ſtill in force, as that the day whereon the Command bids us reſt, is gone, but the Precept commanding that Day of Reſt remains; as if that day injoyned belonged to the Jews, and the Precept enjoyning, to us. My reſentment of ſuch horrible abſurdities unavoidably

bly iſſuing from the common Opinion, that *Saturday* is the Day whereon God reſted, and that Day which He commanded the Jews to ſanctifie, in the fourth Precept: And yet that the Precept is ſtill in force to us Chriſtians, obliging us to ſanctifie another day, *Sunday*; in Conjunction with the reverence I bear to the ſounder Doctrine of the Church of *England*, *viz.* That the fourth Precept commands us to celebrate *Sunday*, upon the Account of God's reſting on that day, firſt put me upon that enquiry, whereof my *Treatiſe of the Sabbath* is the reſult, *viz.* whether that *Hypotheſis* could be proved from Scripture and Reaſon; and if proved, whether it would ſecure unto us our *Sunday-Sabbath*, without any new Inſtitution by Chriſt's Precept, upon better grounds than can be laid by the vulgar opinion; and ſuch as free our Necks from the yoak of thoſe carnal auſterities which attend the Jewiſh Temporary and Ceremonial *Saturday-Sabbath*.

This Deſign I confeſs affronts the whole

whole World of private modern Writers: but I have ſtanding on my ſide the Church of *England* which carried on the Reformation of Chriſtian Religion from Papal Innovations more pecately, regularly, cautiouſly, and with a greater reſpect to Catholick Antiquity, than any other Reformed Church did. And that which inclined me the rather to follow her Conduct through my whole Tract of the Sabbath, was this; becauſe I obſerved that the Writers upon the fourth Precept have fallen into inextricable perplexities, meerly through this one miſtake, That the Sabbath injoyned in that Precept is *Saturday*, and not (as our Church teacheth) *Sunday*. And that if they had followed our Churches Clew, they would have found the way out of thoſe Labyrinths, wherein they have loſt themſelves.

For if Sunday be the Day whereon God reſted, and therefore commanded in that Precept to be ſanctified after God's Example (and unleſs it be that day

day wereon God reſted, that Precept does not command the ſanctification of it) how naturally will theſe Conſequences follow;

1. That *Adam* and the *Patriarchs* could not be ignorant of that Example of God, which was laid down in the Precept, as the Reaſon why we are to ſanctifie it: for if that reaſon oblige us who only hear it; It muſt much more oblige *Adam* who after a ſort ſaw it.

2. That the Law of the *Saturday-Sabbath* is not expreſly commanded in that Precept, but only reducible to it in regard of its equity and proportion of time, *viz.* one of ſeven. And therefore Saturday-Sabbath may depart, and the Precept continue in full force. Nay, that Sabbath, together with the Ceremonial Precepts concerning it, muſt (as the reſt of *Moſaick* Ceremonies) depart at the rending of the Vail, and give way to the Sunday-Sabbath. And thus the Chriſtian Church is disburdened of thoſe Auſterities, about which there hath been ſo much wrangling

wrangling amongſt Modern Writers.

3. That there was no need of a new Goſpel-Precept for the firſt Inſtitution of Sunday-Sabbath; and that therefore Chriſt's Reſurrection, his Converſe with his Diſciples, and their celebration of holy Aſſemblies on Sundays, do warrant us to keep that day as ſure and infallible Guides to the Old Patriarchal Sunday-Sabbath, mentioned in the fourth Precept; which was to take place again on courſe at the expiration of the Temporary and Ceremonial Sabbath, enjoyned the Jews for a time, as a badge to difference them from other Nations; but is too ſandy a ground whereon to build the Inſtitution of a new Sabbath-day, in direct oppoſition to the expreſs Precept and example of God: And thus the mouth of the Saturday-Sabbatarians is ſtopt.

But tho I might without deſerved blame (being back'd with ſo great Authorities) prefer the *Septuagint* before the *Hebrew*, *Exod.* 16. 1. yet I

 preſume

preſume not to prefer the Text of the *Septuagint* before the Text of the *Hebrew*, but only compare the Text of the *Septuagint* (which is utterly incapable of any other pointing than what I urge) with the pointing of the *Hebrew*, which referrs to the 15th day of their coming into the Wilderneſs.

And here the preference may, without diſparagement to the *Hebrew* Text, be given to the *Septuagint*; conſidering,

1. That it is a queſtion amongſt the Learned, whether the *Pentateuch* had any Vowels, or ſo much as diſtinctions of Words, but was all as one word before the *Maſorites*.

2. That it is not agreed who thoſe *Maſorites* were that diſtinguiſh'd the Old Teſtament into Sections and Verſes, whether the wiſe Men of *Tiberias*, or thoſe of *Ezra's* Synagogue, *&c.*

3. And that the *Hebrew* Text without diſtortion is capable of the ſame pointing that I urge, but the *Septuagint* capable of no other. And therefore

fore to ask whether the immoveable pointing of the *Septuagint* ſhould yeild to the moveable point of the *Hebrew*, is to queſtion whether the Mountain ſhould come to *Mahomet*, or *Mahomet* to the Mountain.

4. I have the Suffrage of Learned Men to ſtand by me, in aſſerting that the Quails fell and were gathered on the fifteenth day. For *Bochart* in his *Hierozoicon*, *Cornelius a Lapide*, *Menochius*, &c. on *Numb.* 11. affirm that the Quails mentioned, *Exod.* 16. fell on the fifteenth day of the ſecond month, and it is certain from the Text that the Quails fell on that day they murmured.

SECT. V.

The next Inference I draw from this Text is this, That this Aſſembly hath all the Characters of a Church-Aſſembly.

1. It is called πᾶσα συνάγωγη, *the whole Congregation*, or Church of the Children of *Iſrael*; to difference it

from the People or mixt multitude that murmured at *Marah*: *Chap.*15.24. that marched in one Body with the Iſraelites, and are implied in the firſt clauſe of verſe 1. *They took their Journey from Elim.* And in that Chapter 15. 27. *and they came to Elim*, meaning the Iſraelites, with the mixt multitude. *And as they came to Elim*: ſo here the ſame [they] are ſaid to journy from *Elim*; but when *Moſes* gives an account of what fell out when they came into the Wilderneſs of *Sin*, he ſhakes off the mixt multitude, and leaves them out of his Diſcourſe, by changing the phraſe he uſed, when he ſpeaks of their Journeying, and ſaying, *The whole Congregation of the Children of* Iſrael *came into the Wilderneſs. And the whole Congregation of the Children of Iſrael on the fifteenth day murmured.* By which he intimates this Aſſembly to have conſiſted wholly and ſolely of Iſraelites, and to have been of the ſame make with that which St. *Stephen* calls the Church in the Wilderneſs, conſiſting of

of *our Fathers*, as he ſtiles them, he, and thoſe he ſpake to, being Jews, *Act.* 7. 28. Briefly, this was not a murmuring in their Tents, like that, *Pſal.* 106. 25. and that *Numb.* 14. 2. at the return of the Spies; or that through their Families, every Man at his own Tent-door, (*Numb.* 11. 10) where we have the mixed multitude repreſented as the fomenters thereof: And therefore if they had been of this Murmuring-Aſſembly in my Text, they would have been mentioned here as well as there.

2. Here is the whole Church of Iſrael aſſembled on courſe before the Lord; for *Moſes* did not call them, but finds them together. *Aaron* indeed bids them come near before the Lord, ἐναντίον τῦ θεῦ, before the face of the Lord: but all he meant by that, was, that they ſhould turn their faces towards the Pillar, the then token of God's ſpecial Preſence: for that was all they did in compliance with that Injunction, *ver.* 9. [And as *Aaron* ſpake unto them they looked toward the

Wilderneſs, and the Glory of the Lord appeared in the Pilar of Cloud.] And that is an Argument they were already before the Lord, though not ſo as to face the cloudy Pillar as they did in their Journyings, yet they were aſſembled before, or about the Tabernacle, the ancient token of God's Preſence. I mean that little Tabernacle which they had, before the erecting of that which *Moſes* received the Pattern of in the Mount; and therefore brought with them out of *Egypt*, to which they had uſed to repair for Divine Worſhip, for the ſake of publick Prayer, ſo *Mede*, *Rivet*, *Willet*. It was, ſaith *Vatablus*, a little portable Chappel; this was it that *Moſes*, after they had worſhipped the Golden Calf, took and pitched far off from the Camp, to which every one that ſought the Lord went out, *Num.* 33. 7. this was called the Tabernacle of the Congregation, of the ſacred Convention, ſo *Junius* and *Tremelius*: of the Church, *Pagn.* The Hebrew word is *Mogned*, whence is derived *Lemogneaim*, *Gen.* 1. which

which ſignifies ſolemn ſtated Aſſemblies, as hath been obſerved before. Towards this they directed their Faces in their ſacred Aſſemblies: and therefore *Aaron* withdraws their Faces towards the Pillar of Cloud, *verſ.* 11. where *Moſes* ſtood praying, while *Aaron* was ſpeaking to the Congregation, ſaith Mr. *Mede* upon the place.

3. This Aſſembly hath this Character of a Religious Convention, that it was inſtructed by an Eccleſiaſtical Miniſter, *Aaron* the Prieſt; for *Moſes* commanded *Aaron* expreſly that he ſhould ſpeak to them, *ver.* 9. Now if this had not been *Cœtus Eccleſiaſticus*, a Church Aſſembly, it had been more proper for *Moſes* himſelf to have come with his Rod in his hand, and have ſpoken to them: for he might with Authority have ſilenced their murmuring, as he did *Numb.* 11.24. when they murmured for want of Fleſh: And as *Caleb* and *Joſhua* ſtilled them, *Numb.*14.6. after the return of the Searchers. It is ſaid indeed *verſ.* 6. that

Moſes and *Aaron* ſpake to them, but the meaning of that is no more than thus, that *Moſes* ſpake mediately and *Aaron* immediately, *Moſes* by putting words into *Aarons* mouth, and *Aaron* by conveying thoſe words into the Peoples Ears, according to the inſtruction given, *Exod.*4. 15. *Thou ſhalt ſpeak to* Aaron *the Levite, and put words into his Mouth, and I will be with thy Mouth, and with his Mouth: and he ſhall be thy ſpokeſman unto the People.* It is alſo ſaid *verſ.* 8. *That* Moſes *ſaid, &c.* but that muſt have the ſame interpretation, or be rendred by the *Preterpluperfect tenſe* [*Moſes had ſaid*] that is, had inſtructed *Aaron* what he ſhould ſay; and ſo muſt *verſ.* 11. *And the Lord had ſaid to Moſes*; for it is manifeſt that God had ſaid that to *Moſes* before: And the reaſon why it is repeated over and over, that the Lord had ſaid, and *Moſes* had ſaid, is to ſhew what part of that Revelation of his mind that God made to *Moſes*, *verſ.* 4, 5. was communicated at that time by *Moſes* to *Aaron*, and by *Aaron* to

to the Aſſembly, and what part of it was not then, but afterwards communicated; It being manifeſt that *Moſes* did not acquaint them with the reaſon of God's Precept to gather a double portion on the Sixth day till they had gathered it. It remains therefore, that ſeeing *Aaron* was not a Prophet, who received Revelations immediatly from God, but publiſhed Divine Revelations received by *Moſes* unto the People, (which is the proper Work of an Eccleſiaſtical Miniſter in a Church-Aſſembly, 1 *Cor.* 14. 23, 24.) his being appointed by *Moſes* to ſpeak, argues this Aſſembly to have been a Church-Aſſembly.

Howbeit, if what hath been offer'd for the proof of this ſecond Inference, ſhall upon ſerious ponderation ſeem too light, the main Cauſe will ſuffer no other detriment than the loſs of one peice of an Argument; And indeed my main aim in urging this Text was to find ſure footing for calculating the time backward unto the tenth day of the firſt month, *Exod.* 12.

whereon

whereon undoubtedly the Iſraelites kept a religious publick Aſſembly on courſe. And that tenth day will be demonſtrated to have been Sunday. If it be made apparent that the fifteenth day of the ſecond month, whereon the Quails were gathered, be to be reckoned the firſt of the ſix gathering dayes. And that is,

SECT. VI.

The third Inference I draw from this Inſtance, *viz.* that the fifteenth day of the ſecond month, whereon this ſolemn Church-Aſſembly conven'd on courſe, was Sunday. And that it was ſo, will appear by computing the ſix gathering dayes immediately preceding the Jewiſh Saturday-Sabbath, concerning which there is this only Queſtion, *viz.* Whether the fifteenth day be to be brought into the Account of thoſe ſix gathering days. For the reſolution of which doubt, let the divine Oracle be conſulted, *verſ.* 4. [*I will rain Bread for you from Heaven,*

and

and you ſhall go out and gather it——*And the ſixth day you ſhall gather twice as much.*] and verſ. 12. [*Ye ſhall eat Fleſh to the full this day at even*] *inter duas veſperas*, betwixt the two Evenings, *i. e.* betwixt three a Clock in the afternoon, and the ſhutting in. This is that very time of the day wherein our Saviour was Crucified, Dead, and Buried: and therefore their gathering, dreſſing and eating their Belly full of Quails does as properly belong to this fifteenth day, as our Saviour's Death and Burial unto Friday.

2. Obſerve, That the Precept to gather twice as much the Sixth day was given before any mention was made of Fleſh and Bread diſtinctly, and before *Moſes* knew what they were to gather, any further than was expreſt by [*Bread rained down from Heaven.*] Now Bread implies (*ver.* 4.) all kind of Victuals, as every one knows that can ſay the Lord's Prayer, except ſuch profound Clerks as are of that Boy's humour, who when he came to the Petition for *daily Bread* was wont

to

to add [*and Butter too good Mother*] And what ſatisfaction could it have been to *Moſes* to hear God promiſe Bread, when the People murmured for want of Fleſh, as well as Bread, if he had not conceived that both were comprehended under the name of Bread. Beſides, *David*, *Pſal.* 105. 40. called the Quails the Bread of Heaven, which *Pſal.* 78. 27. he ſaith God rained upon them from Heaven, the very word that God uſeth, *verſ.* 4. *I will rain Bread from Heaven.* Add to all this that our Saviour, (*Joh.* 6. 55, *&c.*) alluding to this very Hiſtory of Quails and Manna, uſeth the ſame form of expreſſion, [*The Bread that I will give is my Fleſh,*] Bread therefore as well here as there includes fleſh, and Bread, Quails and Manna. And to put this beyond all poſſibility of doubt, the *Septuagint* and vulgar *Latin* expreſs what they gathered on the ſixth day, δεόντα διπλᾶ, *cibos duplices:* double neceſſaries, double Victuals.

Laſtly, It was not for all kind of Fleſh

Fleſh that they murmured; for tho their Proviſion of Bread might poſſibly be ſpent, yet that they ſhould conſume the Herds and Flocks they brought out of *Egypt* (where they left not one Hoof behind) *Exod.* 10. 26. in one months ſpace, is utterly incredible; or that in that ſpace they were grown ſo lean as to be unfit for Food, ſeeing they had for that forty years long, Oxen, Sheep, and Goats, fit for Sacrifice, *Act.* 7. 42. But for want of potted Fleſh, and ſuch potted Fleſh as they had plenty of in *Egypt*; And that was no other than Quails, which were ſo plentiful in *Egypt*, that the Inhabitants could not conſume them while they were freſh, (tho *Joſephus* affirms that *Egypt* was ſo populous as it contain'd 750 Myriades, beſides the Inhabitants of *Alexandria*) and therefore they potted them up for the whole year, as ſaith *Atheneus*, *l.* 1. *c.* 11. *de Coturnicibus.* Now can it in reaſon be imagined that the Jews ſhould make no account of that day, whereon they gathered Quails, their beloved

and

and longed for Fleſh, that was *Judæis in deliciis*, ſaith *Phavorinus*.

From all which it is manifeſt that the fifteenth day on which the Quails were gathered, was the firſt of the ſix gathering days: The laſt whereof being Friday the Eve of their Saturday-Sabbath, *verſ.* 22. the firſt muſt needs be Sunday, the fifteenth day of the ſecond month whereon this Aſſembly before the Lord was kept. And therefore before this following Inſtitution of the Jewiſh Saturday-Sabbath, Sunday was their weekly Sabbath. For the clearing of which, I ſhall draw,

SECT. VII.

This fourth Inference from this Inſtance, *viz.* That the Saturday after this fifteenth day was the firſt Saturday Sabbath that ever was kept.

This is apparent from *ver.* 22. [On the ſixth day they gathered twice as much: And all the Rulers of the Congregation came and told *Moſes*.] Now there cannot be imagined any other reaſon

reaſon of their acquainting *Moſes* herewith, but that they might underſtand by him what was to be done with the overplus, and to what purpoſe they were ordered to gather that proportion that day, ſeeing what had been kept over-night ſtank the next morning, *verſ.* 20. *Ut ex eo cognoſcerent quorſum hoc fuiſſet Juſſum; neque enim adhuc Dominus declaraverat ſe ob Sabbati Religionem id præſcripſiſſe, quod ſtatim Moſes explicat*, as Mr. *Mede* and *Cornelius a Lapide* obſerve: [They came to *Moſes* to know of him wherefore this was commanded, for the Lord had not as yet declared that he had preſcribed this double portion with a religious reſpect to the Sabbath, which *Moſes* forthwith explains] *verſ.* 23. [*To morrow is the reſt of the holy Sabbath*, &c.] and verſ. 29. [*See becauſe the Lord hath given you this Sabbath, therefore he hath given you on the ſixth day the Bread of two days.*] *Philo Judæus* ſaith, that the Hebrews were taught by this, which was the birth-day of the World, whereof their Fore-

Forefathers were ignorant; a very likely thing! that *Abraham* ſhould not know the *Patriarchal Sabbath*. *L'Eſtrange* will have it thus: That the Elders made not ſtrange at the Sabbath, but at the ſtrictneſs of the Reſt now commanded; But he ſhould have called to mind that nothing was ſpoken of that till after the Elders were come to *Moſes*. And if we duly weigh the Story, the Elders will be found to have thought it ſtrange, why the People gathered this double portion on Friday, for the Elders knew that a double portion was to be gathered on the ſixth day, ſix days before: And therefore would doubtleſs have applied themſelves to *Moſes* before now, for a reſolution, if they had then queſtioned for what end they were to gather double on the ſixth day; and no other reaſon can be imagined of that delay, but that their thoughts were ſuſpended all that while upon the ſixth day of the *Patriarchal-week*, which is Saturday, till they ſaw the People gather on the ſixth day in the order

order of the gathering days; and then and not till then they came to *Moſes*, that he might reſolve them whether the Precept was to be interpreted of the ſixth day in the order of the Creation, which had hitherto been the preparation for the Sabbath, or whether it was God's purpoſe to alter the Sabbath, and transfer it from Sunday to Saturday, and that therefore Friday now muſt be their preparation day, or (which comes all to one) whether the ſix days were to comenſe at the firſt gathering-day, or the firſt of the *Patriarchal week*. And this ſcruple propounded by all the Elders, that is, all the grave men of the Congregation, who had been longeſt acquainted with the Ancient Sabbath; for Elders in the Text does not imply a name of Office but of Age, Elders by Office not being conſtituted till *Jethro* had adviſed *Moſes* to conſtitute them, *Exod.* 18. 21. Theſe it ſeems had not themſelves gathered a double portion, but thought the younger ſort timerarious in their account

of days, and therefore acquaint *Moſes* with it, whom *Moſes* thus reſolves: [This is that the Lord hath ſaid, *to morrow is the reſt of the holy Sabbath unto the Lord.*] When did God ſay this, but in his Precept to gather twice as much on the ſixth day? So that here *Moſes* comments upon the Precept, telling them that thereby God appointed to the Jews the morrow following to be thence-forward their weekly Sabbath. Whereas if they had been uſed before to keep Saturday-Sabbath, the Rulers needed not to have applied themſelves to *Moſes* for the reſolution of ſuch a queſtion, as a Child might have unriddled: for it cannot be imagined but the day before the *Patriarchal Sabbath* was from the beginning, a preparation to it: whereon Reaſon would tell Men that they ought to ſet their ſecular Affairs in ſuch good order, as they might not be diſtracted by them in the ſacred exerciſes of the Sabbath, which from the firſt was ſo to be ſanctified, as no ſervile work was to be done thereon.

And

And ſeeing the Iſraelites at this time had no other ſervile work to do but gathering, and dreſſing of Manna; if they had not been reſtrained from that on the Sabbath, there would have been no difference betwixt that and other days in reſpect of ceſſation from common work. And therefore upon that ſuppoſition that Saturday was their ancient Sabbath, the Elders muſt have been Children in underſtanding, if they perceived not the reaſon of the Precept, for gathering twice as much on Friday. To ſum up the whole of this Argument: This is the firſt Saturday-Sabbath we find celebrated in the World for 2453 Years at the loweſt account, and that the whole World ſhould live to that age without a Sabbath, is the moſt incredible of Incredibles. In order to the vindication of the *Patriarchal-Church* from ſo black a Crime, I have endeavoured to ſhew that Sunday-Sabbath was obſerved before the Inſtitution of the Jewiſh Saturday-Sabbath, from the firſt inſtance: And I ſhall give

more clear and unexceptionable proof thereof in the other forenamed inſtance, drawn from *Exod.* 12. 3. *Speak ye unto all the Congregation of Iſrael, ſaying, On the tenth day of this month they ſhall take to them a Lamb*, &c.

SECT. VIII.

2*d Inſtance.* If we reckon backward from the 15*th* day of the ſecond month, which we demonſtrated to have been Sunday, till we come to the tenth day of the firſt month, we ſhall find that tenth day to have been Sunday, and to have been celebrated by the Iſraelites, (and by conſequence the Egyptians alſo) their keeping thereon a ſolemn, religious, ſtated Aſſembly on courſe.

1. That this tenth day fell on Sunday, may be thus collected by a retrograde calculation of days, from the fifteenth of the ſecond month to the tenth of the firſt.

Second month : Days 15, 8, 1.

Firſt month : days, 24, 17, 10 : were Sundays.

For

For the proof of this Account, wherein I aſſign 30 days to a month, I have the plain teſtimony of *Moſes*, *Gen.* 7. 24. compared with *Chap.* 8. 4. where the beginning of the 150 days of the Waters prevailing above the Earth, is ſaid to be the 17th day of the month, and the end of thoſe days the 17th of the 7th month, that is, juſt five months, if we aſſign to each month 30 days. And *Deut.* 12. 13. [*She ſhall bewail her Father and Mother a month of days.*] This would have been a *Lesbian* Rule, if their months had not conſiſted of an equal number of days. And if the days of every of thoſe months wherein the Waters prevailed, had not been thirty, the ſpace from the 17th of the ſecond to the 17th of the ſeventh month, would not have amounted to 150 days.

Theſe Texs are ſo plain, as I wonder how ſo many Men of great and deſerved name came to be lulled (except by Rabbinical Sorcery) into ſo deep a ſleep, as to dream of the Jewiſh months having aſſigned to them, *alternatim*,

natim, 30 and 29 days; and to forſake *Moſes* his conduct in ſo plain a path. An Errour which the induſtrious and learned *Uſher* gives his Teſtimony againſt, in the Preface to his Annals: *The Year* (ſaith he there) *of the Patriarchs, Egyptians, and Hebrews, conſiſted of twelve equal months of thirty days apiece.* For that the Hebrews uſed Lunary months before the Babyloniſh Captivity, is more than can be proved from this ſo infallible an Evidence, that the Patriarchs reckoned thirty days to the month, (what ever Innovation after-Ages introduc'd is not here material.) A demonſtrative proof may be drawn of the truth of the firſt Inſtance alſo: that the 15th of the ſecond month, (*Exod.* 16.) fell on Sunday. Thus, the firſt month days, 10, 17, 24. The ſecond month days, 1, 8, 15, were Sundays. And thus theſe Inſtances will mutually illuſtrate one another, as we ſhall ſee in the remaining Inferences, alſo which we ſhall make from the ſecond inſtance of a *Sunday-Sabbath*

2. The

2. The next thing I infer hence is this, That on this Sunday, falling on the tenth of the first month, *Moses* and *Aaron* spake unto the whole Congregation, concerning the Ceremonies and institution of the Passover, *Exod.* 12. 1, 2, 3. [*Speak ye unto all the Congregation*, (the whole Church of the *Israelites*, so *Ainsworth*) *saying on the tenth day, that they take up a Lamb, &c.*] So *Ainsworth* (verbatim) after the He-Hebrew; saying that the Hebrew refers the 10th day to *Moses* and *Aaron's* speaking to them more distinctly, [*Speak ye— on the tenth day. And they shall take up a Lamb.*] And *vers.* 21. where *Moses* speaks then to the Elders, saying, [*Draw you out a Lamb.*] And *vers.* 22. Where the Text saith, [*They went and did as* Moses *and* Aaron had commanded them.] From these Texts it is clear as day, that it was the tenth day whereon this Speech was made to the Church-Assembly. For this term [*Then*] can speak nothing less: and the sequel implies, that at the breaking up of the Assembly they

went immediately and took up their Lambs the same day for the Passover, that was to be kept the 14th day. Besides, seeing the taking up the Paschals on the tenth day, was peculiar to this first Passover (as also were several other Ceremonies of it) as the after-practice of the Jews, and of our Saviour himself, evinceth. It had been madness to have bid them, on the 14th day, take up Lambs on the tenth foregoing. And therefore I wonder to see wise Men, like so many Geese in a mist, straggle in so much light, from the plain path of most obvious truth, into that maze of vulgar errour, *viz.* that *Moses* spake to the Congregation on the 14th day, touching the Institution of the Passover: especially when I consider the weakness of the Argument inducing them into that opinion, this being their *Herculean*; because it is said [*This night will I pass through Egypt, and slay*, &c.] But who, save one that hath his Eyes in the ends of the Earth, can over-look this easy answer: that that is spoken

of

of the night of that day, whereof there he ſpeaks, not of that whereon he ſpake.

From the Premiſes alſo appears the over-ſight of them, who prolong the three days darkneſs, unto the 14th day, dreaming (as if they had been frighted out of their Senſes, by ſome of thoſe *Hob-Goblins* which they fancy appear'd to the Egyptians during that darkneſs) that the Iſraelites took that opportunity, to provide themſelves for their Journey, of Egyptian Jewels and other neceſſaries. This indeed had been a robbing of the Egyptians with a witneſs. But they muſt have had Cats Eyes, if they could ſee where their Prey lay in that palpable darkneſs. For, though the Iſraelites had light where they dwelt, yet I do not think that they could find, in the dwellings of the Egyptians, light enough to pilfer by, if they did not bring it with them, in their Eyes or Cloakbags, from *Goſhan*.

Laſtly, How oppoſite is this to the whole ſeries of the Hiſtory, which tells

tells us that the Egyptians lent them freely, what they had occaſion for: That *Moſes* was in high eſteem of *Pharaoh's* Servants and all the Egyptians, who would have *lent*, or given, the Iſraelites *the Shirts* off their backs, to have been quit of them and their Plagues together.

3. From the foreſaid Texts, and the circumſtances of the ſtory, it appears, that this Aſſembly was not called together, by ſpecial Summons upon an extraordinary account; but met upon ordinary courſe. For

1. How could *Moſes* (or any body elſe) convene them on ſuch a ſudden, who were ſcattered throughout all the Land of *Egypt* to gather ſtubble?

2. Or is it probable that their Taskmaſters would have permitted them to leave their work, to aſſemble on ſuch a Summons?

3. Or if the Iſraelites had obtain'd a play-day of their Taskmaſters, is it like they would have met together, upon the Summons of *Moſes*, whom they

they look'd upon as a Perſon that came to make their bondage more heavy? *Exod.*5.21. and to whoſe promiſes they gave no heed, the laſt time before this he had occaſion to ſpeak with them? *Exod.* 6. 9. They muſt therefore either be aſſembled now upon courſe, or by immediate inſpiration of them, one by one, for there can be no other ſubterfuge here. And there is no disputeing with Men that betake themſelves to ſuch faſtneſs.

Briefly, the matter ſtands thus: The tenth day, being the weekly Sabbath, whereon they uſually met to worſhip God; *Moſes* and *Aaron* are commanded by God, to take the opportunity of that Convention to ſpeak unto them. And conſidering the Circumſtances the Jews were then in, it is more then probable, that theſe Conventions were of the like nature, when they met with *Moſes*, to chide and curſe him: And when *Moſes* applied himſelf to them, with promiſes of a good iſſue to his Meſſage, and they regarded not; As alſo,

alſo, that the *Egyptians* (and by conſequence all other Nations) celebrated the ſame day of the week, Sunday.

For can it be imagined, that the *Jews* in *Egypt*, who were kept ſo cloſe to their work, as to have their task ſet them, day by day καθ' ἡμέραν, (which the *Samaritan* Tranſlation renders, *Penſum quotidianum*, their daily Task; Targum Onkelos, *per ſingulos dies*, every ſeveral day. And the Hebrew *opus diei, in die ſuâ:* the work of every day, in its proper day) would be allowed to reſt from their daily work on Sundays; if their Taskmaſters, and the reſt of the *Egyptians*, had not themſelves alſo reſted on that day?

On the other hand, it was as much the intereſt of the *Egyptians* to have the *Iſraelites* reſt on Sunday, as it was to the *Jews* to have the Stranger within their Gates reſt on Saturday; becauſe if the Strangers might have followed their ordinary Callings on thoſe days whereon the Natives reſted from theirs, they would have diverted the gain

gain of that work from the Natives. *Grotius in exp. Decalogue.*

4. The laſt Inference I draw from this ſecond Inſtance, is, that this ſolemn Aſſembly was for Religious Worſhip. Which the Premiſes, duly conſidered, evince: For it was an Aſſembly upon courſe, celebrated by the *Iſraelites*, at what time the *Egyptians* alſo reſted: for what elſe can we imagine they met together but to worſhip God?

And ſeeing their Bondage was ſo hard, that their Taskmaſters would not let them reſt, while themſelves were at their daily labour, it may be ſafely concluded that on whatſoever day they had remiſſion from their daily Tasks, ſo as to meet together, the Egyptians alſo ceaſed from their works. I cannot ſee what poſſibly can invalidate this Conſequence, but the Dream of this Aſſembly's being kept during the time of Darkneſs, when the Egyptians could not ſtir from the place where they ſate down: upon which ſuppoſition, indeed, the Iſraelites might

might have had a conveniency of meeting without check. But how weak their Arguments are, who are of that Opinion, hath been ſhewed already: And I will now ſhew the Impoſſibility of it, from the plain order of the ſacred Hiſtory. For it is thence manifeſt, that what paſſed in the whole 11th Chapter, was after the end of the Darkneſs, and before *Moſes* went from *Pharoah*'s preſence. That is, as ſoon as *Moſes* (Chap. 10. *ult.*) had anſwered *Pharoah*, [*Thou ſhalt ſee my face no more.*] God tells *Moſes*, while he yet ſtood before *Pharoah*, that he would bring one Plague more upon *Egypt* that would force *Pharoah* to diſmiſs them, not only with their own Goods, but with the Jewels, Silver, and Gold, &c. of the Egyptians alſo. And *Moſes* reports this Meſſage to *Pharoah*; and then, and not till then, *Moſes* goes out from *Pharoah* in a rage (*Chap.* 11.8.) Now it was after all this that God commanded *Moſes* and *Aaron* to ſpeak to the whole Congregation (that ſhould be aſſembled then) on the 10th day. Be-

Beſides, God's bidding both *Moſes* and *Aaron* ſpeak to the Congregation, argues it to have been a Church-Aſſembly: Chap. 4. 15. *Thou ſhalt ſpeak to Aaron the Levite, and put words in his mouth; and I will be with thy mouth, and his mouth. And he ſhall be thy Spokesman unto the People: And* (Chap. 7. 1.) *Aaron thy Brother ſhall be thy Prophet.*

The meaning therefore of [*Speak ye, &c.*] Chap. 12. 1. is, That *Moſes* ſhould ſpeak to *Aaron*, and *Aaron* ſpeak to the People. Now why muſt *Aaron* ſpeak to the People, if they had not been a Church-Aſſembly; ſeeing he was not a temporary, but ſtanding Prophet; nor a Prophet who received Revelations from God, but publiſh'd to the People divine Revelations received by *Moſes?* which is the proper work of an Eccleſiaſtical Miniſter in a Church-Aſſembly, (1 *Cor.* 14. 23, 24.) But what is reported of this Aſſembly, *Exod.* 12. 27. that at its breaking up [the People bowed the head and worſhipped] puts it beyond all doubt, that it was conven'd for Religious

gious Worſhip. And yet let me add, as a joint confirmation of the whole premiſes, that it is ſcarce conceivable whence, in more likelihood than from the Patriarchal Cuſtom of celebrating Sunday-Sabbath, could flow that moſt ancient and univerſal Idolatry of worſhipping the Sun; as the moſt generally beneficient and ſalvifick Deity? Or, from whence elſe could proceed the change of the Name of the City *On* (where *Joſeph*'s Father-in-law the Prince-Prieſt, or Metropolitan of all *Egypt* had his reſidence) into that of *Heliopolis*, or the City of the Sun, but from the abuſe and miſinterpretation of the Patriarchal Sabbath? conceiving that Planet, whoſe name that Day bore, which was celebrated as the chief Day of the Week, to be the chief God. For that the Sun was worſhipped of the Egyptians, and all Nations, as the general all-healing all-ſaving Deity, is affirmed by *Diodorus*, *Macrobius*, *Agellius*, and all the Ancients, with unanimous conſent, *A quovis ſalubris ſubvenit animis corporibuſque mortalium. Macrob. Saturnal.*

Saturnal. l. 1. *c.* 20. And ſo decry the Opinion of the Heathen, that the Sun was a God, becauſe the Day called by his Name was dedicated, of all the Days of the Week, to divine Worſhip: it ſeemed good to the Chriſtian Church, to give it a new name [*the Lords Day*] as being celebrated in memory of our Lord's Reſurrection, who on that Day entred into his Reſt, and ceaſed from his Works, as God did from his. So that we have in theſe two Inſtances, which fell within the ſpace of five Weeks, an account given of the Patriarches keeping *two Sunday-Sabbaths:* whereas we hear not of two Saturday-Sabbaths kept either by the *Patriarchs* or the *Jews*, in the whole Old-Teſtament, though that contains an Hiſtory of the Church, for above 3500 years: I mean *Saturday-Sabbaths* circumſtanced, as theſe *Sunday-Sabbaths* are, with the nomination of the day and month whereon they were celebrated.

CHAP. V.

The new Creature (Man reſtored by faith in the promiſed Seed) was that finiſhing perfection of the Creation, which made all very good; and from which God ſmelled ſo ſweet a ſavour of Reſt on the Seventh Day, as to bleſs and ſanctify it.

SECT. I.

FOR the proof of this in general, let us conſider the order of Time reſpecting *Moſes* his Narrative of Man's Creation Male and Female, and the immediate Conſequents thereof till they were turned out of Paradiſe: and thence we may certainly collect, that *Adam* fell, and was reſtored on the ſixth day.

1. That *Eve* was formed the ſixth day, is without all doubt: And therefore the Hiſtory in the whole ſecond Chapter

Chapter from the end of *verſ.* 3. in order of time immediately follows the mention of God's creating them Male and Female, *Chap.* 1.27. and precedes what is recorded from the beginning of *Verſ.* 28. *Chap.* 1. [*And God bleſſed them, and ſaid unto them, be fruitful and multiply*] though in the order of narration it be ſet after: becauſe *Moſes* would not interpoſe ſo long a *Parentheſis* in his breviate of the Creation, as the manner of creation and diſpoſal of the Female makes.

2. The whole third Chapter touching the Temptation, Fall, Promiſe of Chriſt, and turning out of *Eden*, in time, precedes God's Grant to *Adam* and *Eve*, made, Chap. 1. verſ. 29. *Behold, I have given you every Herb upon the face of the whole Earth, and every Tree, &c.* For while they were in *Eden*, they had leave only to eat of the Trees of the Garden, and not of all them neither, Chap. 2. 17. They muſt therefore have ſtarv'd after they were turn'd out of Paradiſe, if God had not enlarged their Charter: And to find

what that was, and when granted, we muſt recur back from the end of the third Chapter (where God takes away the Table he had furniſh'd for them in *Eden*) unto the forequoted *chap.* 1.29. where he ſpreads a larger Table for them, furniſh'd with every Herb and Tree upon the face of the whole Earth. For it is to be noted, that although Beaſts, and Birds, and Fiſhes, fall to't without ſaying Grace; and thoſe that live by prey ſuſtain themſelves, not only with Vegitables but Animals, without asking other leave than their own natures give them--- yet Man as he had not right to feed on Animals till God granted him that power after the Flood, Gen.9.3. *Every moving thing that liveth ſhall be meat for you, even as the green Herb have I given you all things.* So neither could he deprive Vegitables of life, for the ſuſtenance of his own, till God granted him liberty.

3. From this Grant therefore (*Chap.* 1. 29.) we muſt continue the Story, if

if we will bring it into due order of time, unto the end of verſ. 3. chap. 2. [*And God bleſſed the ſeventh Day, and ſanctified it: becauſe that in it he had reſted, &c.*] And thence paſs over the remaining part of the ſecond and the whole third Chapters, unto chap. 4. which from ver. 3. (*And in proceſs of time they brought Offerings unto the Lord*) ſhews how the Patriarchs ſanctified that Day that God had ſanctified.

It is moſt manifeſt from this plain Chronological account of the ſacred Hiſtory, that Man fell, was reſtored, and thruſt out of Paradiſe, the ſixth day. Cherubims being plac'd with flaming Swords to guard the Tree of Life, leaving *Adam* no hope of life by the firſt Covenant: whither then could he look for Life Eternal, but to the promiſed Seed in Faith, of whoſe Blood, and acknowledgment of his own Sin, he offered by God's appointment, thoſe Beaſts in Sacrifice, of whoſe skin's God made him and *Eve* Coats: that they appearing before

God in that, which was a Type of the Robes of Righteouſneſs, and pleading the Blood of the Covenant, might be found and accepted in Chriſt: in whom alone God is well-pleaſed, and ſmelleth a ſweet ſavour of Reſt. Upon which account he reſted the ſeventh day, and *Adam* with him, in Chriſt.

To *Adam*'s celebrating the praiſes of his Redeemer on this Sabbath Day, the *Chaldee* Paraphraſe, or Targum of *Jonathan* (who was fellow-diſciple to *Hillel* with good old *Simeon*, fourty years before our Saviour's incarnation, ſaith *P. Fagius* (on *Gen.* 1.) ſeems to have reſpect: for thus that renders the title of Pſalm 92. [*An Hymn which the firſt man Adam ſaid for the Sabbath-Day*] as *Ainſworth* obſerves: *Dicunt Rabboth quod Adamus hunc pſalmum protulit quando creatus, erat veſper Sabbati, & poſtea peccavit, & erat maledictus, & in hora duodecima diei ſexti, erat expulſus ab Edene. Deus benedictus venit ad judicium mortis; Sabbatum ſuper venit. Et Adam Euchariſtias quia erat liberatus a judicio mortis, profert (Daraſh.*

raſh. R. Arama. Vicars decupla) carticum Adami *dicitur ab Hebræis, quod talia dicere potuit.* Adamus *cum res adeo primum conditas aſpexit.* Grot.

The Rabbins ſay that *Adam* made this Pſalm on the Eve of the Sabbath, at twelve of the Clock of the Day wherein he was created, and afterwards ſinned, and was accurſed, and driven out of *Eden.* The bleſſed God came to paſs the Sentence of Death upon him; the Sabbath came upon him. And *Adam* becauſe he was ſet free from the Sentence of Death, brought forth thankſgiving Offerings. That is, ſaith *Grotius*, becauſe *Adam* may be ſuppoſed to have ſaid ſuch like words, when he beheld the things that God created in the beginning.

SECT. II.

But all this together may perhaps ſeem too great a weight to hang upon the ſingle Pin of this one Argument, drawn from the Chronology of the Hiſtory. I will therefore more diſtinct-

ly ſhew the truth of each particular.

1. That *Adam* fell on the ſixth day, ſeems evident from that Greek Proverb, grounded upon the almoſt univerſal Conſent of the Fathers: ἡ ἡμέρα ἐφθάσθη κὴ ἐξελάσθη, *Adam* was formed and deformed the ſame day; quoted by *Hamond L' Eſtrange*, p. 8. Which univerſal Conſent took its riſe from *Pſal.* 49. 12. *Hinc Colligunt Hebræi (in Bereſcit Rabba) gloriam primi hominis cum eo non per noctiſſe.* (Cartw. Mell.) *Broughton* moſt confidently affirms that *Adam* did not continue in his Integrity one hour, and affirms that all Jews are of that opinion (from the Authority of *Maimonides*, and from that Proverb of modern Jews abovesaid.) He alſo ſaith that all the Greek Fathers are of the ſame opinion: *Una nocte integritate non permanebat Adam*, ſaith *Vicars*; for which he quotes the *Arabick* and *Perſic*, *Pentateuch*. The Septuagint indeed renders the abovequoted Text (*Pſa.* 49 12) thus: *Man being in honour, underſtandeth not.* As if it were the ſame with verſ. 23. The

Syr.

Syr. Arab and *Simmachus* follow the *Septuagint*, but this reading contradicts all Hebrew Copies, and the beſt Hebrew Doctors, *David Kimhi*, *Aben Ezra*, &c. and antient Fathers, as *Jerom*, &c. who render it thus [*Adam* (or Man) *being in honour did not lodg there a Night*] or [*Adam* did not lodg one Night in Honour] *non pernoctavit*] did not ſtay one Night in that Eſtate, for לין, *Jalin*, the Hebrew Word here uſed, ſignifies properly to lodg or ſtay for a Night, *Gen.* 31.54. [*Laban* and *Jacob* tarried all Night in the Mount, and early in the Morning departed] *Gen.* 32. 21. [*Jacob* himſelf lodged with the Company that Night.] I might add that the *Targum* interprets *Gen.* 2.15. [*And the Lord took the Man and placed him in the Garden of* Eden] by a Syriack Word [*Sharah*] which in *Hiphil* ſignifies to place in a lodging for a Night; thus is this word uſed in the *Syriack* New Teſtament, *Acts* 20. 15. [*And the next day we came to* Samos *and lodged at* Trogilli-

um;

um; *and the next day*, &c.] Luke 9. 12. [*When the day begun to wear away, the Diſciples ſaid, Send the Multitude away, that they may lodg in the Villages,*] Luke 2.7. [*There was no place for them in the Inn*] in the Room they had taken up to lodg in for that Night, (*Shindler Pentaglot.*) So early began our Saviour to have the Chaſtiſment of our Sin laid upon him in a way parallel to *Adam*'s Fall; he with his bleſſed Mother being thruſt out of the Inn the Hour he was born; as *Adam* was thruſt out of Paradiſe the day he was created.

Thus our Saviour gives his Suffrage to *John* 8. 44. where he ſtiles the Devil [*a Murderer from the beginning:*] for this term [*in the beginning*] denotes the ſix days of the Creation, and preciſely terminates where God finiſhed that Work, as is apparent from *Gen.* 1. 1. [*In the Beginning God made Heaven and Earth*]; that is, in the ſpace of ſix days, wherein the whole Species of things in Heaven and Earth had their beginning: Or, as our Savi-

our

our explains it, *Mark* 13. 19. [*In thoſe days ſhall be Afflictions, ſuch as was not from the beginning of the Creation which God created*;] the whole frame whereof, ſpeaking of the ſame thing he calls [*the World,*] and the ſpace wherein it was made [*the beginning of the World*] *Mat.* 24. 21. or, as it is rendred *John* 9. 33. [*ſince the World began, was it not heard, that*, &c.] that is, ſince God finiſhed the Work of Creation: Thus [*the beginning*] circumſcribed the whole Work of Creation, *Heb.* 1. 10. [*Thou, Lord, in the beginning founded the Earth*, &c.] And though ſometimes it may ſeem to denote the Duration before, when it is ſpoken of God, *Prov.* 8. 22. [*The Lord poſſeſſed me in the beginning of his way, before his Works of old*] yet it no where extends its Signification beyound the ſix days Work, when it is applied to the Creature: It was therefore within the compaſs of the ſix days that this Murderer ſlew our firſt Parents.

2. That *Adam* was reſtored through the Promiſe of the Woman's Seed the ſame

ſame day whereon he fell, is apparent from our Saviour his being ſtiled, *Rev.* 13. 8. [*the Lamb ſlain from the Foundation of the World*]; for this is of the very ſame Latitude with [*the beginning*] Heb. 1. 10. and Heb. 4. 3. [*Though the Works were finiſhed from the Foundation of the World*]; that is, in the ſixth day diſtinguiſhed from the ſeventh day, *verſ.* 4. [*For he ſpake of the ſeventh day on this wiſe; and God reſted the ſeventh day from all his Works*]: ſo that the time ſpecified by [*from the Foundation of the World*] *verſ.* 3. concludes with the ſixth day, beforethe ſeventh whereon God reſted. Now, Chriſt cannot be ſaid to be ſlain then actually (for ſo he was not ſlain till the fulneſs of Time, till the Hour appointed of the Father); nor in the divine Decree (for ſo he was ſlain before the Foundation of the World) but only in reſpect of the Promiſe then made to *Adam*: In which Promiſe he was exhibited as God-man; as Man, in regard of the Serpent's bruſing his Heel; as God, in regard of his breaking the Serpent's Head. This

leads

leads me into a Flowry Field of Meditation; wherein I muſt crave leave to *expatiate* and refreſh my ſelf after my tedious Walk through dark and controverted Texts, in the purſuit of Truth; I ſhall therefore offer here theſe things to Conſideration.

1. When things are once put into a divine Promiſe, they are then in Scripture Language ſaid to be; for tho they attain not to actual Exiſtence till long after, yet the Promiſe gives them a real being, or metaphyſical Eſſence, as *roſa in Hieme.* Hence God ſaith to *Abraham*, Gen. 17. 15. [*I have made thee a Father of many Nations*] when as yet *Iſaac* (through whom he was to be the Father of many Nations) was not yet conceived in the Womb, nor in human probability ever like to be conceived in *Sarah*'s Womb. From which Inſtance the Apoſtle draws this Inference, that God calls things that be not (as to actual Exiſtence) as if they were (in real Eſſence) becauſe he that promiſed was able to perform it, and was then engaged to perform it upon the honour

nour of his Veracity; *Rom.* 4. 17. & that it was as impoſſible that it could miſcarry, or prove abortive, as that God can lye. From which Promiſe we have a thouſand times greater *Aſſurance* to ſay the Lamb was then ſlain, then we have to ſay (while the Fruit is only in the Root, and not brought forth) this is a Pippin, this a Pearmain, *&c.* For this latter is grounded on a Lie, upon the immutability of God's Covenant with Day and Night, *&c.* which though we cannot, yet God can break, yea hath broke, as when he made the Sun ſtand ſtill in the days of *Joſhua*; go back at *Hezekiah*'s Prayer, and ſuſpended its Light at our Saviour's Paſſion; as the Fire did alſo its burning property in the Caſe of the three Children: but the former is grounded on the Immutability of God's Promiſe by Oath, and the moſt ſacred Oath, even by Himſelf, than whom he hath not a greater to ſwear by. In reſpect of this Immutability the Hebrew Doctors, upon *Gen.* 15. 18. have this Obſervation [He ſaith not, I will give,

give, but, *I have given*; and yet *Abraham* had now begotten no Children, becauſe the Word of the holy bleſſed God is a Deed; therefore he ſo ſpeaketh *Ainſworth.* Thus the Son of God was tendered to fallen Man, as the Lamb ſlain; he was in this Promiſe as manifeſtly held out to *Adam*, as crucified, as making an Atonement for Sinners, by the Oblation of his Blood, as he was, after his actual Crucifixion and Aſcention held out to the *Galatians*, (Chap. 3. 1.)

2. The Son of God in the Virtue of this his future Oblation of himſelf, and Mediation by Merit, entred upon the Exerciſe of his Mediatory Office, by Interceſſion, immediately upon *Adam*'s Fall; he did not ſuffer the mortal Wound to feſter, but applied the healing Balm (flowing from his bruiſed Heel) to it, while it was green: as ſoon as ever he ſaw *Adam* naked and in his Blood, he poured clean Water upon him, caſt his Garment over him, and entred into a Covenant with him, and ſaid unto him,

Live

Live. No ſooner had Man made a League with the Serpent and proclaimed War againſt God; but God was in Chriſt reconciling the World to himſelf. *In the Cool of the day* (that is, in the Evening of that Day whereon he fell) *Adam heard the Voice of the Lord God* (that is, the Word or Son of God, as both Chriſtians and Jews expound that place, *Gen.* 3. 8. See Dr. *Owen's Exercit.* 10. 2.) calling him to Repentance by Arraignment; to Faith, by the Promiſe of the Woman's Seed; yea, to Glory, by preſenting himſelf in the Form of an human Body, and that glorious Body, ſuch as he ſhewed himſelf in at the Transfiguration, and hath now at the Right-hand of the Father. Dr. *More Append.* to Myſtery of Iniquity. As when *Job* had wiſh't (*Chap.* 9. 34.) *Let him take his Rod away from me, and let not his Fear terrifie me: Then would I ſpeak and not fear him.*] *Elihu* (according to *Job's* wiſh) makes him this Offer [*Behold, I am in God's ſtead, I alſo am formed out of the Clay. Behold, my Terror ſhall not*

not make thee afraid, neither ſhall my Hand be heavy upon thee; If thou canſt anſwer me, ſet thy words in order before me, ſtand up, &c.] *Job* 33.5,6,7. So the Lord pleaded with *Adam* by his Son in the Form of God manifeſt in the Fleſh.

I doubt not but the Son of God in human ſhape was all this ſeventh Day buſied in moſt holy Colloquies with *Adam*; but that he fully revealed himſelf to him and *Eve*, ſhewed him how and in what order he created all things, wiſh'd him to meditate upon theſe Works, and in them to praiſe and acknowledg the true God, his Creator; and taught him that after his Example every ſeventh Day all Labour ſet aſide, he ſhould ſpend in the Exerciſe of Piety: *Zanchy de Creatione Hom.* l. 1. *Fuller* upon theſe words [*They heard the Voice of the Lord God walking in the Garden.*] Gen. 3. 8. hath this Obſervation, [By this Voice I underſtand certain Words which God ſpake with himſelf walking] Chriſt appearing to them in human ſhape.

3. This his mediating to reconcile Man to God, argues he had upon the inſtant of *Adam*'s Fall, ſo far reconciled God to Man (by becoming his Surety, by giving Bond to make Satisfaction, pay Man's Ranſome at the day appointed, at the *fulneſs of Time*) as the Father (upon Conſideration thereof) would not take the Forfeiture, but delegated the Son to treat with his Rebels, and offer them Pardon (and a better State than that they were fallen from) on the Condition of their accepting the Covenant of Grace.

For Chriſt did not take this Honour (of the Melchiſedochian Prieſt-hood) upon himſelf, but was *called of God an High-Prieſt after this order.* Heb. 5. 10.) and made a Prieſt by Oath, by him that ſaid unto him, *The Lord ſware, and will not repent, thou art a Prieſt for evvr*, &c. *Heb.* 7. 21. He was ſworn to this Office of Mediation, and ſent to manage it by bleſſing *Adam*, in turning him from his Iniquity, before the beginning of Days (natural) on

on the ſixth Creating-Day, and will continue the *Exerciſe* of it to the end of Days (natural) otherwiſe he would not be a Prieſt without *beginning and end of Days*. Heb. 7. 3.

4. That *Adam* did not defer his Repentance, but forthwith complied with the gracious Terms that were tendred him, cannot be doubted, if we ſeriouſly conſider how utterly incredible it is, that he who was ſo aſhamed of himſelf and his Nakedneſs, ſhould refuſe to beg (at any rate) Raiment of Chriſt to cover his Nakedneſs, *Rev.* 3. That he who was ſo confounded in himſelf, as he ran to hide himſelf in the Buſhes from the Preſence of God, ſhould ſtand conſulting whether he ſhould accept or refuſe Mercy offered. That he whoſe own Conſcience, and God greater than his Conſcience, had condemned, ſo as he ſaw his Soul drawing nigh unto the Grave, and his Life to the Murderers; ſhould, when God, not by a Servant, but his Son, ſent this Meſſage to him [*I have received the Atonement, I have accepted*

the Ranſom] Job. 33. reject the Benefit of that Atonement, the Fruit of that Ranſom. That he who had known what it was to have Communion with God, ſhould under the deepeſt and moſt deplorable ſenſe of its loſs, not be ready to imbrace the means of recovering that Communion. Eſpecially if we duly ponderate to what end thoſe Beaſts were ſlain, of whoſe Skins God made them Coats of Honour, ſeeing *Adam* and *Eve* could not ſlay them for Food; for the Fleſh of Animals was not allowed Mankind for Meat till after the Flood.

That their Fleſh was offered in Sacrifice, is the common Tenet of moſt judicious Divines; and that partly it was diſpoſed of that way, ſeems very probable; but the Scripture does more than hint two other ends of ſlaying thoſe Beaſts, (which I wonder have not been taken notice of). The firſt for the ſtriking of the Covenant betwixt God the Father and the Son, when that Oath which the Sacred Scripture ſo frequently mentions,

paſt

paſt betwixt them; *Pſalm* 110. 4. [*The Lord ſware, and will not repent.*] This Oath paſt at Chriſt's Initiation into his Mediatorſhip; [*Foraſmuch as that was not without an Oath*, &c.] *Heb.* 7. 20. By this Oath Chriſt became, or was made the Surety of that better Covenant, and more antient than that of *Moſes*.

Theſe Covenants by Oath, for the greater ſolemnity thereof, were made thus: Beaſts being cut in twain, and the parts laid a ſunder one againſt another, as Shoulder againſt Shoulder, and Leg againſt Leg, with a ſpace to go between. The Parties covenanting paſſing betwixt the Pieces, made Oath, *Gen.* 15. 18. *Jer.* 24. 18. [The Covenant which they made, when they cut the Bullock in twain, and paſſed between the parts of it] ſaying, *Let me be ſtruck, as this Beaſt is ſtruck, if I break this Covenant:* whence came the Phraſe of *ferire fœdus*, to ſtrike or ſmite Covenant. Now this Oath was given and taken betwixt God the Father and the Son, before Chriſt called

to *Adam*, ſaying [*Where art thou?*] for otherwiſe he would have entred upon his Mediatory Office without an Oath; And it is very probable that the Voice of God walking in the Garden, which *Adam* heard before that Call, was the Voice of the Son of God paſſing through the Parts of the divided Beaſts.

The Second end of ſlaying Beaſts, was for the ſtriking of the Covenant betwixt God and *Adam*, a thing uſual in the Ratification of all other Covenants betwixt God and Man; as that with *Abraham*, *Gen.* 15.18. That with the Jews, *Exod.* 24. 5. [half of the Blood (*of the Sacrifices*) was ſprinkled upon the Altar] which repreſented God [and the other half upon the People]; or the twelve Pillars, repreſenting the twelve Tribes, after they had conſented to the Covenant at the reading of the Book, ſaying, [*Behold the Blood of the Covenant which the Lord hath ſtricken with you concerning all theſe Words.*] See *Ainſworth* on *Pſal.* 50. 5. [*My Saints that have ſtricken a Covenant*

nant with me by Sacrifice:] But the Apoſtle's Argument, *Heb.*9.16. [*Where a Teſtament is, there muſt of neceſſity be the Death of the Teſtator: For a Teſtament is of no force at all while the Teſtator liveth*] from whence he inferreth that [therefore the firſt Teſtament was not without Blood] will with equal Firmneſs ſupport this Inference.

That the firſt Covenant of Grace with *Adam*, was ratified by Blood: And that the Teſtator muſt of neceſſity be dead in Type and Effigy as well at the ſealing of that as this.

And now in the third place, comes in that other uſe of the Fleſh of theſe ſlain Beaſts, to wit, *Adam*'s offering them in Sacrifice, as a Burnt-Offering for the Lord. Thus at that mutual Stipulation betwixt God and *Iſrael*, (*Ex.*24. 5.) *They offered Burnt-Offerings and Sacrifices of Peace unto the Lord.* And at God's covenanting with *Noah* he offered Burnt-Offerings, (*Gen.*8.20.) in all likelihood of the Beaſts that had been firſt cut in twain: For this was a Covenant by Oath, *Iſa.* 54. 9. [*I have*

ſworn that the Waters of Noah ſhall no more go over the Earth]: and therefore ſtruck, not only by God's ſtretching out his Right-hand and ſwearing (as the Hebrew Doctors conceive) but by paſſing between the pieces of the Bullock, *&c.* that being the moſt ancient Patriarchal Mode of ratifying a Covenant by Oath; and taken up from this Primitive Example of God's Covenanting with *Adam*. Here we have an account of the diſpoſal of the Fleſh of thoſe Beaſts, with whoſe Skins God apparell'd *Adam* and *Eve*, fully conſonant to the holy Scriptures, and ſuch as ſpeaks *Adam* to have conſented to the Covenant upon its firſt propoſal, and the New Creature (Man reſtored by Faith in Chriſt) to have been brought forth into actual Exiſtence before that Seventh Day, whereon God reſted.

5. And now, and not till now, the Heavens and the Earth were finiſhed; and all the Hoaſt of them, when this Captain of the Lord's Hoaſt, had his Commiſſion ſealed, had muſtered his

his Army, and adminiſtred *Sacramentum Militare*, the Military Oath to his holy Elect, and faithful Ones; his Army on Earth was but a ſmall Company (conſiſting but of two) but it was terrible with Banners (the Banner of Love over it, the Banner of defiance againſt the Enemy) who took this Captain of their Salvation for ſo many, and beheld in theſe two ſuch a Troop coming (tho but of Sheep, yet led on by the Lion of the Tribe of *Judah*) as at its firſt looking out in this Morning of the day of Grace, the ramping and roaring Lion was Thunder-ſtrook, proſtrate, laid flat upon the Ground, and made to creep upon his Belly; had none to ſide with him ever ſince ſave his own profligated Angels, (that had forſaken their firſt Station) and a cripled crew of Kaitiffs that were bowed together by Satan, and could not ſtand upright; a Company of Monſters in human ſhape with two-legg'd Bodies, and four-footed Souls; and had nothing left for Forrage to himſelf and's Army, nothing

nothing to feed on, but Duſt (the carnal, ſenſual, deviliſh part of Mankind). Now, and not till now, every Tree brought forth Fruit in its kind; when the true Vine began to flouriſh, when the Tree of Life had thus put forth its Leaves and Fruit for the healing of Mankind: Till God thus ſhined in Man's Heart to give the Light of the Knowledg of the Glory of God in the Face of Jeſus Chriſt, he had not commanded the Light to ſhine out of Darkneſs, out of that more diſmal Darkneſs then ſate upon the Face of the unformed Earth, even that wherewith *Adam*'s Sin had invelop'd the whole Creation, and made it a more confuſed *Chaos* than that rude and indigeſted Lump, out of which it had been reduced. For hereby *Adam* defac'd the Image of God; ſo far loſt the the Dominion of the Creature, as he retained not ſo much thereof as the Rule over himſelf. Nay, the whole Fabrick of the World was looſned and ready to fall (this Keiſtone of the Arch being crumbled into Duſt) If Chriſt

Chriſt had not ſuſtained the Weight of that ruinous Building upon his own Shoulders, while it was a repairing, by God's making *Adam* anew, and building him upon a new Foundation, even the Rock of Ages, that precious and elect Corner-Stone, at the laying whereof *the Morning Stars ſang together, and all the Sons of God ſhouted for Joy.* Job 38.6,7. [Waſt thou by when he laid the chief Corner-Stone thereof, when *the Morning Stars ſang together?* &c.] *Gen.* 2. 4. [*Theſe are the Generations of Heaven and Earth, in the day that* Jehovah *made the Earth and the Heavens.*] The name of *Jehovah* is here firſt given to God; which Name the Cabaliſts obſerve to imply the Mercy of God; as *Elohim* ſignifies his Juſtice; *P. Fagius in locum*; who obſerves alſo that the word [*Tholedhoth*] Generations, is no where writ perfectly but here, and *Ruth* 4.18. becauſe theſe Generations only, to wit, of the World and the *Meſſias* (of whoſe Family the Book of *Ruth* treateth) are perfect. Now was Man twice

twice formed, as is implied, *verſ.* 7. And the Lord God formed *Vai-jitzer, duplex hic eſt* ' *Jod ad ſignificandum* (*inquit*) *R.S. duplicem hominis formationem, hujus & futuri ſeculi poſt Reſurrectionem. P. Fagius.* Here is a double *Jod*, to ſignifie the two-fold Generation of *Adam*; the firſt relating to this World; the ſecond to the World to come; that is, his Formation as Man, his Reformation, as a new Man: And theſe Generations thus perfected, are ſaid (*verſ.* 4.) to be made in one day; becauſe the whole Creation was perfected by Man's new Creation at the entrance of the ſeventh day.

6. Till all the Hoſt of Heaven and Earth was thus finiſhed, by the Formation of the new Creature, and Introduction of the ſecond *Adam*, God had not made ſufficient Preparation for his reſting in his Works, as very good and altogether adequate to the bringing about of his own glorious and gracious ends: But now this *Workmanſhip of God created in Chriſt for good Works: Eph.* 2. 9. being made, Chriſt

Chriſt's perſonal being exhibited in the Promiſe, as adopted into Man's Family, and Chriſt myſtical being born of the immortal Seed of that Word of Promiſe, and by Faith adopted into the Family of God; the Pleaſure of the Lord thus proſpering in the Mediator's Hands, and Chriſt's ſeeing and reaping the Fruit of the travel of his Soul; what could the iſſue of this be but Satisfaction, Acquieſcency, & Reſt? Man renewed and reſtored into Communion with God, through the Mediation of the Son of God, was in the fore-Appointment of it, the mutual Pleaſure of God the Father, and God the Son, from all Eternity, (*Prov.* 8. 29, 30, 31.) [*When he appointed the Foundations of the Earth, then was I by him——. I was daily his delight, rejoycing always before him, in the habitable Parts of the Earth, and my Delights were with the Sons of Men.*] The Son's delight was among the Sons of Men in the habitable parts of the Earth, before Man was created, or the Foundations of the Earth laid, ſave only in the Decree and

and Appointment of God. And this rejoycing of the Son was the Father's delight: And for this Pleaſures ſake, Heaven and Earth, and the whole Furniture of both were created. [*Rev.* 4. 11. *Thou haſt created all things, and for thy Pleaſure they are and were created.*] The whole World (ſay the Jewiſh Doctors) was created for the *Meſſias*; and the *Meſſias* (ſay all Chriſtians) was exhibited for the Redemption of Mankind, from that ſtate of Sin and Miſery, into which we fell through the Tranſgreſſion of the Proto-plaſt. This Redemption was tendred to *Adam* in the Promiſe of the Woman's Seed, and accepted by *Adam* through Faith in that Promiſe, and that acceptance ratified by a Covenant of Salt, by a Sacrifice ſalted with Fire, the Sacrifice of a whole Burnt-Offering; *which burning upon the Altar all Night unto the Morning.* (Lev.6.9.) And figuring the Oblation of Chriſt's Body, and *Adam*'s Oblation of his Body, as a living Sacrifice, holy and acceptable to God through Chriſt, muſt needs

needs come up with Acceptance before God, and ſend forth a ſweet Savour of Reſt unto God at the dawning of the ſeventh Day. The *Talmudiſts* ſay, that God created Fire on the ſeventh day: I ſuppoſe they mean that Fire that came down from Heaven on *Adam's* Sacrifice in token of God's Approbation. So that God having perfected his Work on the ſeventh Day, even all the Work that he had made, *Gen.* 2. 2. Or, all the Work that he created to make, *verſ.* 3. *Reſted on the Seventh Day, and ſanctified it.*

The *Hebrews* diſtinguiſh betwixt creating, forming, and making, thus; To create, is the Production of any thing out of nothing; to from, is the beſtowing of Form and Shape upon any thing created; to make, is to perfect, finiſh, and to adapt to its proper uſe, that that is created and formed. They are all three uſed to this ſenſe in one Verſe, (*Iſa.* 43. 7.) *I have created him for my Glory, I have formed him; yea, I have made him*; that is, every way fitted

fitted him for the attaining that end for which I created and formed him. (*P. Fagius in Targ.* Onkelos). Now *Adam*, being created to bring forth *good Works in Chriſt Jeſus:* was not God's ποίησις, his Workmanſhip fitted for the Production of the end of his Creation, while he was either in a ſtate of Innocence or of the Lapſe; which alone is ſufficient to prove that *Adam* fell and was reſtored by Faith in the promiſed Seed the day of his Creation: for otherwiſe, God could not have reſted; that is, have taken Delight and Complacency in all the Work he created to make as very (that is, perfectly) good and compleated for the effecting the end of Creation, to wit, the glorifying of God by good Works done in Chriſt. And therefore that ſeventh Day's reſt on Sunday (where God ſaw all very good, as good as Heart could wiſh) was the Reſt of Redemption: And the Jewiſh Saturday-Sabbath, the reſt of the Creation uncompleated on the ſixth day, before Man was capacitated by Faith in Chriſt,

to

to glorify God through his Redeemer. Saturday and Sunday-Sabbath came into the World, not like *Eſau* and *Jacob*, but like *Phares* and *Zara*. The Jewiſh Saturday-Sabbath was not born firſt, and afterwards the Chriſtian Sunday-Sabbath, catching the Jewiſh by the Heel, ſupplanted it, and obtained the Bleſſing of Primogeniture: But the Chriſtian Sabbath, like *Zara*, firſt put out its Hand, and upon Sunday's Wriſt was tied the Thred, the Bond of God's Injunction to ſanctify that Day; and the Scarlet-Thred, the Bond of the Covenant of Grace, ſealed in the Blood of the promiſed Seed: for by binding is ſignified the impoſing of the Law of hallowing the Sunday-Sabbath; whence God's Laws are called Bonds and Cords [*Let us break their Bonds aſunder, and caſt their Cords from us*] that is, the Laws of God and of his Chriſt (*Pſal.* 2. 2, 3.) And a Bond or Cord of Scarlet Thred was to *Rahab* a ſign of the Covenant, confirmed by the Blood of Chriſt, *Joſh.* 2. 18. compared with *Heb.* 11. 31. [*By Faith*

the Harlot Rahab *perished not.*] And the Patriarchal Church unto the Flood (and all ſince the Flood, who adhered to that Church) in their Sunday-Sabbath *Celebrities* had an Eye of Faith upon that Scarlet-Thred bound to the Wriſt of that Day. But when the villanous Subtilty of ſuch Politicians, as deſigned to make themſelves abſolute Soveraigns over the Nations independent from God, had perverted that cuſtom of worſhipping God in publick Aſſemblies on Sundays, by inacting the Worſhip of the Sun on that day that bare the name of that Planet, (making that Hand which God had ſet at the end of the Volumn of his Book, as the Index pointing to the chief Contents of that Volumn, the eternal Word making Propitiation through his Blood) to point the contrary way, to the Worſhip of the Creature: Then the Scarlet-Thred was drawn back out of the Jews ſight, till the fullneſs of time; and now comes forth the Jewiſh Saturday-Sabbath, more than 2400 Years after the Patri-

Patriarchal Sunday-Sabbath; which Saturday-Sabbath was not impoſed upon any Nation but the Jews; nor upon them in room of the Patriarcal, but upon other accounts, as will be ſhewed in the handling of the ſixt and laſt Branch of our Diſcourſe upon the Sabbath.

CHAP. VI.

The Moſaical Saturday-Sabbath (fixt on the ſixth Day of the Week in the order of Creation) was inſtituted upon other Grounds than that mentioned in the Decalogue; and having no footing in the forth Precept, but in the Ceremonial Law, was to expire at Chriſt's Death, and give place to the Patriarchal Sabbath.

SECT. I.

THat Saturday-Sabbath (as well as the reſt) was appointed the Jews to be a Ceremonial Badg to difference them from all other Nations, who celebrated Sunday as their weekly Sabbath, is ſo frequently affirmed

in Sacred Scripture, in theſe, or equivalent Terms, [*It is a ſign between me and you throughout your Generations, that you may know that I am the Lord that ſanctifieth you.*] As all that is requiſite for the proof hereof, is to ſhew that in thoſe places by God's ſanctifying of them is meant, his viſible ſeparating them, from all other People for his own Inheritance by a Covenant of Peculiarity. For evincing of which, let it be conſidered, that in *Ezek.* 20. God's giving them Statutes and Judgments (that is, Moral and Judicial Laws) is not ſaid to be to this end, that they might know that he was the Lord that ſanctified them; as his *giving them his Sabbaths to be a ſign between him and them*, was, *verſ.* 11, 12. and *verſ.* 19, 20. [*I am the Lord your God; hallow my Sabbaths, and they ſhall be a Sign between me and you, that ye may know that I am the Lord your God*]: That is, [That I have taken you to be unto me *a People and an Inheritance, as ye are at this day.*] Deut. 4. 20. *Levit.* 20. 24. And yet more plain,

Exod.

Exod. 31. 13. it is affirmed of all the Sabbaths Indefinitely, that the keeping of them is a ſign between God and the Jews, *That he is the Lord their God*, &c. and *verſ.* 16. *The Children of* Iſrael *ſhall keep my Sabbaths throughout their Generations, by an everlaſting Ordinance. It is a Sign betwixt me and the Children of* Iſrael *for ever.*

2. The reaſon why God would not have the Jews to celebrate the Sunday which the Patriarchs and themſelves, till the Inſtitution of the Saturday-Sabbath celebrated as the weekly Sabbath, but appointed them another day, was to ſecure them from idolizing the Sun with the Heathens, who had perverted Sunday-Sabbath from the Worſhip of God to the Worſhip of the Sun; from the Guilt of which Idolatry in celebrating the Patriarchal Sabbath, *Job* purgeth himſelf; *Job* 31. 26, 27, 28. [*If I beheld the Sun when it ſhined, and my Heart hath been ſecretly enticed, or my Mouth hath kiſſed my Hand; this alſo were an Iniquity to be puniſhed by the Judge: For*

I ſhould have denied the God that is above.] That is, if I had worſhip'd the the Sun ſecretly in my Heart, it would have been a denying of God: But if I had worſhip'd it openly, by kiſſing my Hand at the ſight of it, I had become obnoxious to the ſentence of the Judg; where note, that in *Job*'s time (who lived ſome Generations before *Abram*) the World grew propenſe to this idolizing of the Sun; but hitherto the Noachal Religion was ſo prevalent, as the publick Law of the Nations oppoſed its Incroachment, (*Mercer in locum*) *Unde videatur Jobi conterraneos tum non fuiſſe idolatras, quia dicit ſe non clam id feciſſe nedum palam, non prodit ſtatim in publicum iſta temeritas, niſi poſtquam cor plane occæcatum fuerit & conſenſus favorq; plurium acceſſerint.* *Job*'s Contemporaries and Country-men were not Idolaters; becauſe he ſaith, he did not worſhip the Sun either ſecretly or openly: ſuch Temerity as this doth not forthwith appear in publick, but after that the Heart is altogether blinded and common

mon Conſent and Favour come to take its part. However in *Moſes*'s time this idolizing of the Sun had univerſally prevail'd; and even in *Abraham*'s time was back't by the ſecular Law in *Ur* of the *Chaldees*, for the Contempt whereof in his refuſing to worſhip the Caldean Emblem of the Sun, *Abraham*, with his Father *Terah*, found *Ur* of the *Caldees* too hot for them. By the way obſerve that the word which in this place of *Job* is tranſlated the *Sun*, [אור] is that from whence *Ur* of the *Caldees* deriv'd its Name; and the *Egyptians* the Name they give *the Sun*, ωρος, (*Macrob. Saturnal.* 1. 21.) Hence *Moſes* ſo frequently reneweth this Caution, that the Jews ſhould take heed of making any Repreſentations of the Sun, or any of the Hoſt of Heaven, (*Deut.* 4. 19.) and (*Chap.* 7. 3.) in ſpecial to the *Sun* and *Moon*, that they ſhould not inquire after the Nations way of Worſhip, [ſaying, *How did thoſe Nations ſerve their Gods? even ſo will I do:*] that is, after that manner will I ſerve God. And in parti-

cular, not after their *burning of their Sons and Daughters in the Fire to their Gods:* Deut. 12.30,31. Now the God to whom the Gentiles ſacrificed their Children was the *Sun*, whoſe Idol was called *Moloch* and *Milchom*; *Amos* 5.26. 1 *Kings* 11.5,7. as being *Molech*, or King of all the Planets; and therefore by the 70 tranſlated ἄρχων, the Prince; and by the *Phœnicians* (Door-Neighbours to the Jews) called *Beel-Samen*, the Lord of Heaven (as *Sanchoniatho* witneſſeth in *Euſeb. Evang. Prep.* l. 1.) And yet notwithſtanding all theſe Prohibitions, and God's diſcharging them from the publick Worſhip of himſelf on that day whereon the Heathens in their Apoſtacy from the firſt Inſtitution worſhipped the *Sun*; the Jews imitated the Heathens in this moſt barbarous Cuſtom of *burning their Sons and Daughters in the Fire*, the Repreſentation of the *Sun*: *Jer.* 7. 31. & 19. 5. *Pſal.* 106.37,38. So exceeding prone was that People to imbrace ſtrange Gods: And therefore they ſtood ſo much more in need to have all Occaſion

ſion thereto removed from them; and eſpecially ſuch as God had inſtituted at firſt for the ſecuring his own, but were in proceſs of Time perverted to the Introduction and countenancing of the Worſhip of falſe Gods, as was the fate of the Patriarchal Sunday-Sabbath. Upon the like account the Jews were prohibited very many other Cuſtoms, if not of divine Inſtitution, yet of Patriarchal Practice; yea, ſome of them ſeeming to be the natural Reſults of the Law of Humanity: ſuch was mourning at the Funerals of dear and near Relations, wherein the Patriarchs exceeded even to the Admiration of other Nations; *Gen.* 50.10,11. [*And they wailed there with a very great and heavy Wailing; and he* (*Joſeph* with his Brethren) *made a mourning for his Father ſeven days: And the* Canaanites *ſaw the Mourning, and they ſaid, This is an heavy Mourning to the* Egyptians; *therefore the name of that Place was called, The Mourning of the* Egyptians.] Yet this ſo natural a Duty was prohibited the High-Prieſt, for he muſt not

not mourn *for his Father or Mother*; (*Levit.* 21. 11.) and that becauſe he had the holy Anointing, and the holy Garments upon him, which were holy only in Type. So that here the Law of Nature muſt yield to the Levitical in this particular Caſe, where the High-Prieſt's honouring of Father and Mother could do the Dead no good, but might be an occaſion of Evil to the Living; (by the way, this makes the Caſe of the High-Prieſts wholly different from the Phariſees pleading *Carban*). But where lay the Danger? Anſwer, in drawing the Jews to Conformity to the idolatrous Heathens in their manner of mourning. *Baruch* 6. 31, 32. [*And the Prieſts ſit in their Temples, having their Cloaths rent, and their Heads and Beards ſhaven, and nothing upon their Heads: They roar and cry before their Gods, as Men do at the Feaſt when one is dead.*] Hence all Communion with the Nations is ſo pathetically forbidden the Jews, leſt they ſhould by that means be drawn to Idolatry. So much leſs reaſon have

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we to wonder that God ſhould appoint the Jews another Day for their weekly Sabbath, than that which was inſtituted at firſt to all Mankind, when the Gentiles had perverted the Celebration of that Day to the inſtituting the Worſhip of the Sun. Upon the like reaſon at the Reſtitution of Sunday-Sabbath (upon the expiring of the Ceremonial Saturday-Sabbath) the Chriſtian Church changed the name of Sunday into that of the Lord's-Day, that ſhe might ſecure her Children from the Opinion of the Heathen World, that it was in honour of the Planet of the Sun, that that day of the Week which bore its name was ſeparated for holy Aſſembles.

3. And now we need not go far to ſeek for a Reaſon why God appointed Saturday to be the Jewiſh Sabbath; for that being the week-day immediately preceding Sunday, and the whole Oeconomy of *Moſes's* Law, as of a thing imperfect, pointing *to good things to come:* (*Heb.* 10. 1.) It was neceſſary that their

their typical Day of Reſt ſhould be ſo placed in the order of the *Septiman*, as from thence they might look immediately unto that Day of true Reſt that was to come at the riſing of the Sun of Righteouſneſs out of the Grave. But beſides this, the more ſpecial Reaſon of God's appointing them Saturday for their Sabbath, was, becauſe Saturday was the firſt day of Reſt they had from Egyptian Bondage; for they marched from *Rameſes* on Friday, the 15*th* day of the 1*ſt* Month, and ſet up their Booths at *Succoth* on Saturday, where they ſtayed two days, according to the common Opinion of Learned Men, on the latter whereof Sunday, the Premiſes conſidered, it may be preſumed that they kept an holy Reſt unto the Lord according to the Patriarchal Cuſtom; and that it was in that Aſſembly that *Moſes* repeated the Ordinances of the Paſſover, and ſeparated the firſt-born of *Males and Firſtlings of the Flocks and Herds to be holy to the Lord.*

SECT.

SECT. II.

And that this Precept for Saturday-Sabbath did not vacate the Patriarchal, either to all Nations, or to the Jews themſelves for ever; but was only impoſed upon them as a *Carnal Ordinance of divine Service until the time of Reformation*; (Heb. 9. 10.) *Or until the Seed ſhould come*; (*Gal.*3.19.) and thoſe good things, the Body whereof is Chriſt, whereof it was a Shadow; God gave the Jews many plain Intimations.

1. In his aſſigning their Deliverance from *Egypt*, and their reſting from their hard Labour in that Bondage, as the peculiar Reaſon of his commanding the Jews to celebrate his Sabbaths; *Deut.*5.15. *That thy Man-Servant*, &c. may reſt as well as thou; *and remember that thou waſt a Servant in the Land of* Egypt; *and that the Lord thy God brought thee out thence through a mighty Hand, and by a ſtretched-out Arm: Therefore the Lord thy God*

God commanded thee to keep the Sabbath-day; whether weekly, monthly, or yearly, as alſo the Sabbaths of Years and Jubilees; which Reaſon cannot reach other Nations, but is wholly accommodated to the Jews, and to them only till the time of Reſtauration.

2. In his ſuſpending the Raigning of Mannah on their Sabbaths, and letting it fall on Sunday's Manna, being reputed by thoſe that could not look under the Vail, Angels Food, the Bread of Heaven (*Pſal.* 105.40.) its not falling on their Sabbath was interpreted, that the giving of true *Manna* (that of which *whoſoever eateth ſhall live for ever*) was reſerved for Goſpel-times, and the Reſtauration of the Patriarchal Sabbath; when he whom the Father ſealed, would give his Fleſh for the Life of the World, *that true Bread of Life* (Joh. 6.) that ſpiritual Food which was the deſire of all that hungred after Righteouſneſs; of the Diſtribution whereof in the Ordinances of the Goſpel, when they heard Chriſt

Chriſt diſcourſe, they cried out [*Lord, evermore give us of this Bread:*] Not ſo much as the Type of that Bread, which can give Satisfaction and Reſt to the Soul, was communicated on their Sabbath; and that was a plain enough Indication that their Sabbath was not the true Reſt.

3. In the very form of its firſt Inſtitution, *Exod.* 16. 23. the Impoſition of the Name bewrays the nature of the thing [is the Reſt of the Sabbath, *Sabbathon*, Sabbath, the Sabbatiſm, the Sabbath holy to the Lord] ſo *Ainſworth* reads it. But he is exceeding wide of the ſenſe of the Hebrew Word [*Sabbathon*] in tranſlating it [*Sabbatiſm,*] except he takes Sabbatiſm for a Diminitive; for *Schindler in his Penteglot*, and *P. Fagius* on the Chaldee Paraphraſe, *Exod.* 31. 15. affirm that *Sabbathon* hath the form of a Diminitive, which, ſaith he, the *Hebrews* form by adding [*on*] to the end of the Primitive, as *Iſch*, viz. *Iſhcon viruncu-lus*; ſo of Sabbath comes *Sabbathon*, *Sabbatulum*: And *Fagius* obſerves, that

that the Hebrew Doctors do thus diſtinguiſh theſe two words, that Sabbath ſignifies the whole day from beginning to end; *Sabbathon*, that part of the Eve before the juſt beginning of the Sabbath, which was taken from the prophane, and added to the ſacred Time, by ſuch as choſe rather to overdo than to come ſhort. The Name therefore given *Saturday-Sabbath* at firſt was the [*Puny Sabbath*] [*the demy-Reſt*] or the [*Eve-reſt of the true Sabbath.*] A Diminitive Reſt for Children under Age, preparative to that holy Reſt ſuitable to Men which was to ſucceed.

4. *David* ſpeaking of another day of Reſt than that which *Moſes* had inſtituted the Celebration of, and of another Reſt than that which *Joſhua* brought them into the Poſſeſſion of, made ſo clear a Comment upon the Precept of the Sabbath, as well as of their Reſt in *Canaan*, as from thence the Jews might have collected, that both were but ſhadows of a better Reſt, and better Day of Reſt approaching,

proaching by the ſame way of Ratiocination that the Apoſtle uſeth in the 3*d* and 4*th* Chapters to the *Hebrews*. Touching the Reſt of *Canaan*, it is not material to my Buſineſs, and therefore I ſhall not ſpeak of that but occaſionally. But what the Author of that Epiſtle argueth, from *David*'s ſpeaking of another day, ſo long a time after the giving of the Precept touching Saturday-Sabbath, is of ſuch moment towards the right Perception of the Strenuouſneſs of his Arguments for both, and of ſo great Concernment towards the Illuſtration of that Point I am now handling, as I ſhall for the clearing of the Apoſtle's Diſcourſe on that Subject, commit to the Cenſure of the pious and learned theſe Annotations.

1. The Reſt of *Joſhua* and the Sabbath of *Moſes*, as reflected on by *David*, are that Yoke of Heifers wherewith the Apoſtle plows to find out the Riddle of the Lord's-day-Sabbath, and the not making them to draw equally, is the main reaſon why Commentators make no better Work of St. *Paul*'s

Arguments touching another Day; and why they make a balk or a bungle of the Chriſtian Sabbath; though all the Texts alledged, not only in their own moſt natural Tendency, but in the Apoſtle's expreſs Application of them, look directly thitherward. I will begin with that which *Beza* confeſſes to be a moſt obſcure place; *Heb.* 4. 3. [*For we which have believed do enter* εἰς τὴν κατάπαυσιν, *into that Reſt, as he ſaid,* [*as I have ſworn in my Wrath, if they ſhall enter into my Reſt,*] *although the Works were finiſhed from the Foundation of the World.*] It is the Miſ-tranſlation of this laſt Clauſe makes this Text unintelligible; but if Men did not ſhut their Eyes, for fear of ſeeing the Light of the Chriſtian-Sabbath dart in upon them from hence; or caſt the Vail of their own Pre-occupations upon the face of it, there would be no Obſcurity at all in it; for, take it as the Apoſtle gave it (if it were writ by him in Greek) and it is as light as Day; ἐν τῇ περὶ ἔργων ἀπὸ καταβολῆς τοῦ κόσμου ῥηθέντων, [*If they ſhall*

ſhall enter into my Reſt, ὡς τοι] *equidem, ſcilicet, nempe,* I mean, or, that is to ſay, or [to wit, *in the Works when they were finiſhed from the Foundation of the World.*] (i. e.) They ſhall not enter into that Reſt I took on the ſeventh Day, when *I ſaw all things that I had made, and lo it was very good:* [For he ſpeaks in a certain place of the ſeventh Day, on this wiſe, [*And God did reſt the ſeventh Day from all his Works,*] as it immediately follows (*verſ.*4.) by which Quotation of what is ſaid (*Gen.*2.2.) the Apoſtle proves, that he hath given a right Explanation of *David*'s Words, when he ſaith, the Reſt of God there meant, is God's reſting in the Contemplation of the Perfections of his Works on the ſeventh Day; upon the account whereof he bleſſed the ſeventh Day, [becauſe it is there ſaid of the ſeventh Day, *that God reſted from all his Works.*] And that he had rightly concluded from God's ſwearing Unbelievers out of his Reſt, that Believers, that is, Chriſtians, had entred into it, ſeeing the only

Bar put in againſt entering is Unbelief; he proves (*verſ.* 5.) from that place of *David* which the Apoſtle had taken for his Text, *Chap.* 3. and in this place again, (that is, he ſpeaks again of the ſeventh Day on this wiſe) [*If they ſhall enter into my Reſt.*] The reaſon of which Conſequence the Apoſtle gives, *verſ.*6.] *Seeing then, ſome muſt enter in,*] (for to what purpoſe elſe ſerves the Promiſe of entring) [*and they to whom it was firſt preached entred not in, becauſe of Unbelief.*] The Conſequence is ſo plain, that it needs not be repeated, to wit, that therefore they that have believed, are entred. And again, or furthermore, *verſ.* 7. [*He limiteth a certain day,* τινὰ ὁρίζει ἡμέραν, *ſaying to* David, *to day, after ſo long a time, it is ſaid, To day, if you will hear my Voice*:] That is, the Day that *David* ſpeaks of cannot be the Jewiſh Saturday-Sabbath, for the Jews were very zealous in keeping that carnal Commandment (inſomuch as he that did but gather a few Sticks was ſtoned to death); and in recompence thereof had

had bodily Reſt given them by *Joſhua* in *Canaan*; but it was many hundreds of Years after that, that *David* ſpake of another Day and another Reſt; which he would not have done, if that had been God's ſeventh Day's Reſt, conducting them to the true Reſt, [*For if Jeſus*, (i. e.) *Joſhua, had given them Reſt, then would he not afterwards have ſpoken of another Day*] *verſ.* 8. From all which Premiſes the Apoſtle draws this Concluſion; [*There remaineth therefore a Reſt to the People of God:*] *ver.* 9. Ἀρα ἀπολείπεται Σαββατισμὸς, &c. [therefore the Sabbatiſm remains, or is left, or falls to the ſhare of the People of God] (*i.e.*) to the Chriſtian Church; according to that (*Rom.*9.25.) *I will call them my People that were not my People.* And now Sabbatiſm is not ſo hard to be underſtood, but that the Signification thereof might eaſily be found out, if Men could digeſt it as *Platoniſm*, *Latiniſm*, *Græciſm*, ſignifies the pure, natural, and genuine Imitation of *Plato*, of the Latine or Greek Tongue; ſo Sabbatiſm is nothing elſe

but the genuine Imitation of the Sabbath; and (according to the Tenor of the Apoſtle's Diſcourſe) of that complacential Reſt which God took on the ſeventh Day. It remains therefore, that the Chriſtian, or Lord's-day-Sabbath, is the moſt natural and genuine Copy of God's Reſt: But it is beyond my Intention to make a juſt Comment; I intended theſe ſhort Notes as Inſtances only to ſhew how Men's diſguſting the Notion of a Chriſtian-Sabbath, makes them caſt up from their nauceating Stomacks, the Apoſtle's Arguments undigeſted.

2. The next Bugbear that frights Men out of the plain way of Truth, is a Conceit, that when they hear the ſound of a ſeventh-day Sabbath, they think they hear the Man-drakes Voice of the Jewiſh Sabbath: I need not here give Inſtances of this, for they occur every-where in all Men's Writings concerning the Sabbath: And it is too too common an Opinion, that the Jewiſh Sabbath is the ſeventh Day in the order of the Creation, and our Chriſtian

an Sabbath the Firſt [*de Die autem primo Mundi conſtat inter omnes illum fuiſſe Diem Dominicum,*] *Gregor. de Valentia, Tom.* 1. *Diſp.* 5. *Queſt.* 3. *Pun.* 1. *Quando quidem Dies ſeptimus ab eo fuit Dies Sabbati:* Concerning the Firſt Day of the World it is agreed amongſt all Men, that it was the Lord's-day, ſeeing the Seventh from that was the day of the Sabbath: yea, his Conceit is, that it was called *Sunday* from the beginning, becauſe the Light created on the firſt Day was the Light of the Sun, not yet endowed with its proper Motion, North and South, which it received the fourth Day, but only with that of the *Primum mobile*, from Eaſt and Weſt. But I have ſufficiently proved the contrary, to wit, that the Jewiſh Sabbath was not the ſeventh, but ſixth Day in order of the Creation, but only of gathering *Quails* and *Mannah*. And that our Lord's-day, tho according to the Jewiſh Idiom it be called the Firſt Day (the firſt Day of their Week after that God had appointed them to obſerve another be-

ginning of their Work as well as Year then was in use before) yet it is in reality the Seventh Day of the Week, commencing that Account from the Creation, and the same Day of the Week whereon God rested.

3. The last thing I shall name here, is as a *remora* to Mens arrival at the true meaning of the Apostle's Discourse is a Tincture with that Spirit which *Luther's Aerij Dæmones* were of; or with that wherein they in the *Corinthian* Church were immerst, who would be of Christ in opposition to *Paul*, and *Apollos*. These Men's high-flown Minds will not stoop to the Contemplation of any Sabbath-Day, to be celebrated under the Gospel, in the visible Communion of Saints; but hang hovering in the Clouds about a Day of Rest, purely spiritual; nor of any Rest but everlasting; and in this humour so spiritualize the Apostle's Arguments, as they leave nothing in them, after their Chymical Operations, but thin etherial *Vehicles*, or flitting *Elizian* Shades. But can a certain Day

Day limited to the ſeventh, be an *individuum vagum?* or a limited Day be the eternal Sabbath? What ever mean Thoughts ſuch Men may have of the Chriſtian, or Lord's-Day-Sabbath; the divinely inſpired Pen-man had ſuch an high Eſteem of it, as he thought it a Subject worthy to be treated on, as being a very ſovereign means to prevent Apoſtacy, and to hold Chriſtians to their Profeſſion: For that's the mark he aimed at, and concludes his Diſcourſe of the Sabbath with the mention of that as his aim, (*Chap.*4.14.) as he had begun that Diſcourſe with an Exhortation of the ſame Tendency, *viz. To hold faſt their Profeſſion:* Yea, it is the main Scope of the whole Epiſtle, to diſſwade the *Hebrew* Chriſtians from forſaking Church-Aſſemblies, as ſome had done, and drawn back to the Perdition of their Souls; and to perſwade them to a firm adhering to Chriſtian-Fellowſhip in the Adminiſtration of Sabbath-Ordinances. On which Days alſo he ſtrictly chargeth the Miniſters to be inſtant in preaching; calling

ling that a *Preaching in Seaſon*; and with the ſame Breath, ſtiling Preaching in the Synagogues of the Jews on their Saturday-Sabbath, *Preaching out of ſeaſon*, (2 *Tim.* 4. 2.) That I do not by this Expoſition of them pervert the Apoſtle's Words, will be manifeſt, if,

1. We conſider, that the Precept for Preaching preſuppoſeth an Audience of Men. I think none will imagine that *Timothy* was bound by this Injunction to preach to Stones, as they ſay Venerable *Bede* did once, nor to Sheep, Hogs and Birds, as that goodly Saint (of the Pope's making) *Anthony* is fabled to have done frequently.

2. That a publick Audience could not be had, but upon ſtated Days of meeting, either upon a civil account, as in Markets, *&c.* or upon a religious account, as in the Jewiſh Synagogues every of their Sabbath-Days, and in Chriſtian Churches on the Lord's-Day (the firſt Day of the Week in the Jewiſh Reckoning.

3. That

3. That the Apoſtles took all Occaſions of ſuch publick Aſſemblies to preach the Goſpel, beſides their teaching from Houſe to Houſe.

4. That their Attendance upon the Adminiſtration of Goſpel-Ordinances to the Church, would not permit them on the Lord's-Days to preach to Forreign Aſſembles either of Jews or Gentiles, and therefore preaching to them was out of ſeaſon, being performed on Week-Days; Days that were not then, appointed of God to be Seaſons for ſacred Solemnities; for even the Jewiſh Sabbath, though it had been appointed to that Nation, for a time, to be their weekly Sabbath; yet now it's grown out of Seaſon, and the Patriarchal Sunday-Sabbath came into ſeaſon, whence Preaching on that day is ſtiled *Preaching in Seaſon.*

How much Light this Obſervation caſts upon the Apoſtle's Diſcourſe, and what Darkneſs the vulgar Opinion, *viz.* (that the Apoſtle ſpeaks of a ſpiritual and eternal Reſt) hath drawn over the Hearts of Men, in their reading this

part

part even of the New Teſtament, is apparent from this one Inſtance, *verſ.* 10. [*For he that is entred into his Reſt, hath ceaſed from his own Works as God did from his.*] Learned Men are puzled how to give ſuch a Sence of this Clauſe, as is coherent with the Context: But underſtand the Apoſtle to ſpeak here of the Chriſtian Lord's-Day-Sabbath, and the ſence is as clear as the Sun at Noon-day, and that ſence admirably conſonant with what precedes and follows, thus. It remains therefore, that the Church in ſanctifying the Lord's-Day doth moſt properly imitate God's ſeventh Day Reſt [*For he that is entred* εἰς τὴν καταπαυσιν ἀυτῦ, into the Reſt of that ſame People of God to whom the Sabbatiſm appertains (for λαὸς not θεὸς, is the Antecedent to ἀυτῦ,) [*he alſo hath ceaſed from his own Works, as God did from his.*] For as God reſted on the ſeventh Day from his proper Works as Creator, that being the proper Work of God the Father (who made me and all the World) though as to other kind of Works the

Father

Father worketh hitherto. Even ſo he that is entred into the Reſt of the People of God (the Chriſtian-Sabbath) doth therein moſt genuinely imitate God, in that he alſo hath *ceaſed from his Works*; that is, the Works of the Law of *Moſes*, that being the proper Notion of [Works] in St. *Paul's* Sence, whenſoever he makes Compariſon betwixt the Law and the Goſpel. And the Works of the Law, being the proper Works of the *Hebrews*, to whom this Epiſtle was directed, as differencing them from all other Nations: He hath caſt off that Yoak of Ceremonies, which neither we nor our Fathers could bear, and hath taken the eaſy Yoke of Chriſt upon him, that he may find reſt to his Soul. And what an apt Introduction is this to what is immediately ſubjoyned, *verſ.* 11. [*Let us therefore ſtrive to enter into this ſame Reſt, leſt any Man fall after the ſame Example of Unbelief.*] Let me therefore perſwade you to imitate God in his Seventh-Day's Reſt, leſt you imitate your fore-Fathers in Unbe-

Unbelief, and be excluded from eternal Reſt: From which fearful State, the beſt way to be ſecured, is to attend upon Chriſtian Lord's-Day's Aſſemblies and Adminiſtrations, where you ſhall hear *Moſes* in the Newneſs of his Spirit, not in the Oldneſs of the Letter; you will ſee that Vail that *Moſes* put upon his Face done away, if you will turn unto the Lord; and will find the Word of God, as a ſharp two-edged Sword, drawn out of the Scabbard of Types and Ceremonies (wherein it could not do any Execution upon the Soul) and ſo weilded, [as it ſhall pierce *even to the dividing aſunder of the Soul and Spirit*;] which is the plain Importance of *verſ.* 12. [*For the Word of God is quick*, &c.] that is, as it is diſpenc'd in Chriſtian-Aſſembles; into which if an Unbeliever ſhould come, while they are propheſying (1 *Cor.* 14. 24.) that is, applying Old-Teſtament Propheſies unto Chriſt, and proving thence that Jeſus is the Chriſt [*he is judg'd, convinc'd of all*] convinc'd of the Sin of Unbelief,

lief, (*Joh.*16.8.) convinc'd and judg'd of all; that is, all that *propheſy one by one* (1 *Cor.* 14. 31.) not only by the propheſying of ſuch as like *Apollos* are mighty in the Scriptures, (*Act.*18.28.) but is ſo mightily convinc'd that Jeſus is the Chriſt, even of the weakeſt of them that have the Gift of Propheſying, that is, of applying the Old-Teſtament for proof of the truth of the Goſpel; he is, I ſay, by this powerful Word ſo convinc'd, as the *Secrets of his Heart are made manifeſt, and ſo falling down on his Face, he glorifieth God, and confeſſeth that God is in you of a Truth.* (1 Cor. 14. 25.) By the Premiſes it appears, that the Apoſtle's ſcope in his Diſcourſe of the Sabbath, is to withdraw the Jews from the Celebration of their Fruitleſs Sabbath, to the Obſervation of the Chriſtian-Sabbath: As alſo how well God provided for the Settlement of publick-ſtated Aſſemblies in the Church, when the Jewiſh Sabbaths were antiquated, by letting the Apoſtles ſee, that though the Law for that was out of date, (*Col.* 2. 16.) yet

yet there remained a Sabbath to the People of God, *viz.* That which was inſtituted from the beginning, and commanded in the Decalogue. Had the Apoſtle indeed only decried that, and not eſtabliſh'd this; it might have been thought, that the Church had been left to her choice, what Day of the Week to have celebrated, as *Calvin* and the *Prolepſarians* conceive: But as if the holy Ghoſt had purpoſely intended to obviate that Errour, the admitting whereof would unavoidably bring Confuſion into the Chriſtian World; he was pleaſed to direct the ſame Apoſtle, whoſe Pen had cancel'd the Jewiſh, to write in Vindication of the Chriſtian-Sabbath; and to inform him, that ſeeing the Partition-wall was taken down, there was a plain and open way made, for the Reſtauration of the Patriarchal Sunday-Sabbath, that Sabbath in the ſanctifying whereof the greateſt part of thoſe Worthies mentioned (*Heb.* 11.) had received Grace to offer acceptable Sacrifices to God by Faith in the promiſed Seed, to walk with

with God, to be upright before him in the moſt general Apoſtacies; to obey his Call unreſervedly, though they knew not whither. To exert ſuch Heroick Acts of Faith, Patience, Contempt of the World, Dependance on God, *&c.* as made them the Wonders of that World which was unworthy of them, and Paterns to the beſt of Chriſtians. That Sabbath in the Celebration whereof, the Chriſtian-Church forſook the Jewiſh Synagogue, (then became the Synagogue of Satan) and betook themſelves to the Communion of the General-Aſſembly and Church of the Firſt-born, conſiſting of all thoſe who from the Publication of the Promiſe of Chriſt to *Adam*, had been begotten again of the immortal Seed of that ever-induring Word adminiſtred to the Patriarchs, and all that adhere to the Patriarchal Religion in all Nations and Ages; and adminiſtred without thoſe carnal Ordinances and unprofitable bodily Exerciſes, wherewith the Jews Sabbath was incumbred, if not wholly taken up

therewith. For the Jews that outwent the Ox and Aſs in keeping the Moſaical Sabbath as ſuch, did not go beyond them in the Strength of the Services thereof, which could not perfect them that frequented them, as touching Conſcience; but in the ſtrength of the Ordinances of the Patriarchal Sabbath; ſo that it was their doing Sunday's Work on their Saturdays, that ſanctified the Jews as to Conſcience. Their own Sabbath's Reſt from Work ſanctifying them only by the external viſible ſeparating of them from other Nations; to the end that our Saviour's Deſcent from *Abraham* might be more conſpicuous. And therefore as their fore-Fathers fell ſhort through their looking no further than *Canaan*; ſo thoſe then Moderate Jews, to whom he writes, would alſo fall ſhort of Eternal Reſt, if they did not look forward beyond their Sabbath-Day to Sunday, or the Lord's-Day-Sabbath; in the Ordinances whereof ſaving Grace is ſo plentifully diſpenc'd, as the Eunuch, ſhall have no cauſe

cauſe to ſay, *I am a dry Tree*; nor the Sun of the Stranger to complain, *I am utterly cut off from God's People.* If they take hold of God's Covenant, and keep his Sabbaths now under the Goſpel, tho they were excluded from the Congregation of the Lord, under the Moſaical Sabbath; (*Iſa.* 56.4,&c.) but their Sacrifices ſhall be accepted upon his Altar, and he will make them joyful in his Houſe of Prayer. *To this God of all Grace, who deals thus bountifully with us Gentiles; even to the Father, Son, and Holy-Ghoſt, be given all Praiſes, and Adoration, now and for ever.* Amen.

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